The Perfect Spiritual Guide

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Translated
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English Translation of Urdu Book

"MURSHID KAMIL AKMAL"

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Written

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This book

is dedicated to my Master

Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr

Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

who is this humble servant's spiritual guide; the perfect and accomplished; the manifestation of the Divine Essence and all His attributes

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INTERPRETER'S PREFACE

The purpose of creating the heavens and the earth is Allah's recognition and His marifat. Marifat is the Divine knowledge which is only gained after having His closeness and vision.

Ibn Mohammad al-Ghazali says:

- Person who tastes the pleasures of having marifat and knowledge of the Divine Reality enjoys it so much that if he is given the opportunity to enjoy all the pleasures of heaven in this world instead of pleasures of marifat, he would definitely prefer marifat. **(Kemiya-e-Sa'adat)**

The level of marifat of Allah where the Holy Prophet reached, no one else can ever reach. Hazrat Sakhi Sultan Bahoo says:

"Nobody can approach the extreme levels of marifat of Allah except the Holy Prophet."

The incapability of a person to love or know Allah enough should never prevent him from loving Allah or trying to gain more and more of His marifat. Because, then he would not be able to achieve the main aim of his life.

How can we gain marifat of Allah?

It would be wise and prudent to find the perfect spiritual guide first. Nothing in this physical world can be learned and accomplished without a teacher, guide or leader i.e. a person who himself has learned, experienced and perfected the subject, domain or task. Though, no matter how much trivial the task seems to be, to the most sophisticated and difficult ones. Surprisingly, it is true even for immoral, unethical and evil acts. Reading medical books alone cannot make a physician nor do accounting books make an accountant. From sewing a button to driving a car we need help, guidance and teaching. The more

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accomplished the guide is, the better the achievements get. Similar is spirituality, for it is the reflection of physical world rather more correctly said, physical self is the reflection of inner self.

Who is the perfect spiritual guide?

Allah says in Quran:

۞ اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ (الاعراف۔54)

Meaning: Indeed Allah is your Sustainer, who created the heavens and earths in six steps *(or phases)* and then *(as is His Glory)* ascended to His Throne. **(Al-A'raf-54)**

Allah says here that after creating the universe he ascended his Throne. His Throne is the perfect spiritual guide, as Allah says in following Qudsi Hadiths:

۞ قَلْبُ الْمُؤْمِنِ عَرْشُ اللّٰهِ تَعَالٰی

Meaning: The heart of the Momin is the Throne of Allah.

۞ لَا یَسَعُنِیْ اَرْضِیْ وَ لَا سَمَآئِیْ وَ لٰکِنْ یَسَعُنِیْ قَلْبُ عَبْدِ الْمُؤْمِنِ

Meaning: Neither the earth can contain Me nor the skies, but the heart of a Momin can.

Similarly, Sultan Bahoo says in *Risala Roohi Sharif* after the Qudsi Hadith, كُنْتُ كَنْزًا مَخْفِيًا فَاَرَدْتُ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ which represents the six steps of creation corresponding to the above verse i.e.

۞ ذَاتِ سَرْ چَشْمَہٗ چَشْمَانِ حَقِیْقَتِ ھَا ھُوِیَّتْ

Meaning: Allah declares "*(My manifestation completed in)* the entity *(of the Insan-e-Kamil)* who is the fountain head and eye of the reality of My HaHooiyat *(the incomparable and unknowable Divine Essence)*."

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Hence, the perfect spiritual guide is the manifestation of Allah and all His attributes.

After Allah created the creation, he sent his khalifahs i.e. representatives to the world in the form of Prophets to guide mankind. When Prophethood ended, he sent the perfect spiritual guides in the form of Saints, Faqeers and Dervishes who are the embodiment of righteousness, piety and truthfulness and are the perfect reflection of Prophethood. They receive the blessing of marifat of Allah from the medium of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam and perform the duty of distributing it among the seekers of Allah.

One who truly wants to be blessed with love, closeness and marifat of Allah should first of all find the perfect spiritual guide of Sarwari Qadri order *(Sultan Bahoo's order which started from Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam and reached him through Ghaus-ul-Azam Shaikh Abdul Qadir Jilani)* and get zikr *(invocation)* and tasawur *(contemplation)* of Ism-e-Allah Zaat *(the personal name of Allah)* from him after taking bayat *(oath of allegiance)* at his hand. Then, he should cover all the spiritual levels under his supervision with perseverance and complete submission until he becomes the beloved of Allah from a lover.

This exquisite book is Sufi literature and the work of the accomplished spiritual guide of the era hence it is bound to hold different interpretation for people holding various spiritual states. It is hoped that this book will be more than helpful as it is not only a literary work but a guide and path for the seekers of Allah. Complete faith in the words and self of the perfect spiritual guide and perseverance is the key to success.

Lahore Sahibzadi Muneeza Najib Sarwari Qadri

September-2016

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AUTHOR'S PREFACE

All praises are for the Allah Almighty alone; none is worthy of worship but He. The Self-Subsisting, the One Who sustains and protects *(the entire universe with His strategy)*; who is eternally Alive; he is seized by neither slumber nor sleep; whatever is in the heavens and whatever is in the earth belongs to Him alone. No one can dare intercede with Him except by His permission. He knows all that is happening or has happened before the creation, and all that is about to happen after them and nothing is out of His knowledge. The Throne of His Empire and Power, encompasses the heavens and the earth; he is the most Honoured and the most Wise. Thousands of blessings and salutation for the Holy Prophet, the chief of Allah's creation, embodiment of Divine light, blessing on the entire creation, beloved of the Magnificent and the intercessor on the Day of Judgment. Whose sacred self is blessing in itself, salutations upon him by Allah, His angels and all the creation. He is the life for this universe and medium between Allah and mankind. He is forever present among the lovers of Allah, he listens and heals the broken hearts, converses with his lovers and is a source of compassion for seekers of Allah and the entire creation.

In the history of mysticism, Faqr and spirituality no one has gained marifat of Allah without taking oath of allegiance on the hands of the perfect spiritual guide. No one became a perfect Saint and experienced supreme marifat and vision of Allah without the training of the perfect spiritual guide. Ghazali became renowned after he had left teaching the religious lessons to experience mystical states under the spiritual guidance of Yusuf al-Nassaj. Rumi got legendary after coming in servitude of his spiritual teacher Shams Tabrizi. He himself says that he could not have been elevated from a simple Muslim priest to the renowned Rumi unless he had not come in the servitude of his

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spiritual guide Shams Tabrizi. History is repleted with such examples.

According to western thinkers, Islam has encountered political decline many a times but it never experienced spiritual decline. After the decline of Ottoman Caliphate and Mughals in sub-continent, the western colonization encouraged those schools of thought and sects whose foundation lies in opposition of spirituality and mysticism and its followers were named as infidels and polytheists. Some of these people were holders of the superior seats of shrines and to exploit the devotees of Sufis they were given vast lands. On the basis of these lands and to become powerful, part in politics became inevitable hence spirituality and mysticism wrongly became part of politics and feudalism. Sufis went into solitude when none remained for the purity of nafs *(ethereal self)*. This area came under thugs, forgers and fraudulent. But remember! Seekers of Allah who strive hard to search the spiritual guide, they surely receive guidance and will keep receiving till the Day of Judgment.

After succession to the throne of spiritual guidance and persuasion I wrote a pamphlet for the guidance of seekers of truth titled "Murshid Kamil Akmal" *(The perfect and accomplished spiritual guide shortened in English edition to 'the perfect spiritual guide')*. Its first addition was published in September 2005, second addition April 2006, third edition September 2007, fourth edition 2008 and fifth 2009. Now it is being published with amendments, modifications and additions in the form of a book with an ISBN, therefore this is the first edition as a book.

The book "Murshid Kamil Akmal" is written for the guidance of seekers of Allah, to convey, who is the perfect spiritual guide? What is his importance? What we get after reaching him? And who is an imperfect and fake guide? The aim of publishing this book is not merely to be read and then kept aside. Instead, it is desired that the readers understand the purpose for which the

book is written and then act upon it. This book is a guide for the seekers of Allah who are wandering in search of the true and perfect spiritual guide.

Lahore Khadim Sultan-ul-Faqr

May-2016 Sutlan Mohammad Najib-ur-Rehman Sarwari Qadri

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بسم اللہ الرحمن الرحیم

In the Name of Allah, the Beneficent, the Merciful

MEANING OF MEDIUM AND ITS SIGNIFICANCE IN SHARIAH[1]

In the Holy Quran Allah says:

۞ يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ (سورۃ المائدہ-35)

Meaning: O' believers! Fear Allah persistently and find vaseela *(medium)* to get close to Him. **(Al-Maida-35)**

In this holy verse, Allah has given two orders, one is to acquire piety and the second is to search a medium to get closer to Allah.

Literally, piety means to have fear of Allah, abstain from sins and adopt pious deeds but in reality, piety is a state of the heart's closeness to Allah. The more a person's heart is close to Allah the more he will be pious. This fact is endorsed by the Hadith that once the Holy Prophet was asked about piety, he pointed towards his heart and said, "Piety is here". So piety is an inner state of a person which ultimately leads to have the vision of Allah.

Medium refers to the conspicuous path and such a source which takes you to the destination. It should be so helpful that all the desires of the needy are fulfilled and he is completely satisfied by obtaining all the goals of his life. *Lisaan-ul-Arab (volume II-page 725)* defines medium *(vaseela)* as: "By means of which closeness to something is achieved". According to shariah, medium means to find closeness to Allah through a

[1] Shariah is the set of Islamic laws which includes obligations like prayers, fasts, zakat and hajj as well as virtues like telling the truth, fulfilling promises, veiling of women from strangers, helping the needy etc. Shariah also forbids evils like making partners with Allah, cheating or lying with others, theft, adultery, backbiting, blaming others wrongly etc.

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person who is Allah's beloved and is already close to Him, who has travelled the mystic path and knows its ups and downs. In mysticism, such person is known as Murshid[2], Pir[3] or Shaikh[4] i.e. the spiritual guide. A true spiritual guide is the one who perfectly knows the way to Allah, who has crossed the way stations of Faqr reaching Alam-e-LaHoot[5] and is now fully proficient to guide the common people who do not know the Divine way. The perfect spiritual guide saves them from the Satanic illusions, distractions of the nafs[6] and all the other obstacles of the path towards Allah. Now, the above mentioned verse may be translated as, "O' believers find the perfect spiritual guide to reach Allah". Some people think that 'medium' refers to faith but the words يَاَيُّهَا الَّذِيْنَ اٰمَنُوا in the above verse show that Allah is addressing those who are already faithful, so medium can never mean faith. According to some people, medium means pious deeds but the argument against this opinion is that Allah has ordered to "find" medium, since deeds are not material, they cannot be found. Hence, medium must refer to the perfect spiritual guide because being a physical entity he can be searched and found. Another argument which supports this opinion is that all the pious deeds are not perfect and pure enough to bless the seeker with the ultimate closeness and vision of Allah. Only those deeds are acceptable in the court of Allah which are completely free from the impurities of pride, vanity, jealousy, self-conceit, pretence and hypocrisy. To keep the religious deeds free from such impure and unacceptable acts is possible only by the guidance and spiritual beneficence of the perfect spiritual

[2] Spiritual guide
[3] Spiritual guide, synonym of Murshid
[4] The spiritual leader, synonym of Murshid
[5] The world of absolute Divinity. It is the third step of Sufi cosmology. It is the actual homeland of humans as it is where they were created in the form of Rooh-e-Qudsi. The soul that reaches here, concealed among other souls in human body, is the Rooh-e-Qudsi and this soul has the honour of having the vision and closeness of Allah owing to its purity and Divinity.
[6] The baser innerself which traps a person in worldly desires and prevents him from progressing spiritually towards Allah.

guide. So, it is justified to take medium as the perfect spiritual guide who is the righteous guide on the path to Allah. Hence, the above referred verse actually means that every true Muslim should eagerly find the perfect spiritual guide who would sanctify him by his spiritually effective sight and celestial company so that all his esoteric and exoteric deeds are corrected and purified. Then, by making the seeker desirable in the court of Allah, he takes him to the destination of the Divine vision and union.

اگر کوئی شعیبؑ آئے میسر
شبانی سے کلیمیؑ دو قدم ہے

Meaning: The spiritual elevation from the level of a common man to the one who converses with Allah, like Prophet Moses, is just a negligible distance away but the one condition to oblige for is to find the perfect spiritual guide who is the Prophet Shoaib of the present era, whose blessing and beneficence is everything.

اللہ اللہ کرنے سے اللہ نہیں مِلتا
یہ اللہ والے ہیں جو اللہ سے ملا دیتے ہیں

Meaning: One cannot reach Allah only by invoking His name superficially or silently and through physical prayers but the perfect spiritual guide can take seekers there because Insan-e-Kamil[7] is the man of Allah.

- Shah Abdul Raheem, Shah Waliullah Muhaddis Dehlvi and Shah Abdul Aziz Al Muhaddith Dehlvi, who are renowned among the people of spirituality and of Hadith, also derive 'spiritual guide', from the word medium. Shah Ismail, paternal grandson of Shah Waliullah, chief of those who oppose spirituality, also derives the meaning spiritual guide from

[7] The Divine Universal Man. He is the representative of Allah through whom Allah manifests His Self and attributes.

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Quranic word in his book Mansab-e-Imamat. He writes in the explanation of this verse:

مراد از وسیلہ شخصے است کہ اقرب الیٰ اللہ باشد در منزلت

Meaning: Medium means that person who is closest to Allah in spiritual ranks and levels i.e. he has got presence in His court.

In the following verse, Allah has clearly defined the word medium leaving no room for doubt.

۞ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ (بنی اسرائیل۔57)

Meaning: Those that they worship *(i.e., they prepare sculptures and images of angels, jinn, the Prophet Isa (Jesus), Uzayr (Ezra) and others and worship them)* look for mediation to their Lord *(themselves)* as to who amongst them is most intimate *(in the presence of Allah)*. **(Bani Israel-57)**

Ismail, who is intransigent in his views, narrates the interpretation of this verse in "*Mansab-e-Imamat*":

''واقرب الیٰ اللہ باعتبارِ منزلت اوّل رسول ﷺ است بعد ازاں امام کہ نائبِ اوست''

Meaning: According to levels of closeness to Allah, highest is the Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam[8] and then his representatives in every era.

No one became a perfect Saint, had supreme marifat[9] of Allah and His vision without the spiritual training of the perfect spiritual guide. Ghazali became renowned after he left teaching the religious lessons to experience mystical states under the spiritual guidance of Yusuf al-Nassaj. Rumi became legendary after coming in servitude of his spiritual teacher Shams Tabrizi. Iqbal became a famous Sufi poet after he received spiritual beneficence from Rumi. Briefly said, no one has ever reached

[8] Peace be upon him *(blessings and salutation for the Holy Prophet)*
[9] The Divine knowledge which can be gained only after having closeness and vision of Allah. Gnosis

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Allah, in the history of Faqr and spirituality, without a spiritual guide.

Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam has also ordered to search spiritual guide in the following Hadiths:

❁ اَلرَّفِيْقُ ثُمَّ الطَّرِيْقُ

Meaning: First find a companion *(the perfect spiritual guide)* and then set on *(the spiritual)* journey.

❁ لَادِيْنَ لِمَنْ لَّاشَيْخَ لَهٗ

Meaning: One who does not have a spiritual guide has no faith.

❁ مَنْ لَّاشَيْخَ يَتَّخِذُهُ الشَّيْطَان

Meaning: Verily, one who is not guided by a spiritual guide, Satan surrounds him.

❁ مَنْ مَّاتَ وَلَيْسَ فِيْ عُنُقِهٖ بَيْعَةٌ مَاتَ مَيْتَةً جَاهِلِيَّةً

Meaning: One who died in a state that he had not sworn oath of allegiance at the hand of a perfect spiritual guide, he died in complete ignorance.

❁ اَلشَّيْخُ فِيْ قَوْمِهٖ كَنَبِيٍّ فِيْ اُمَّتِهٖ

Meaning: A spiritual guide is among his disciples just like a Prophet is among his nation.

BAYAT *(OATH OF ALLEGIANCE)* ACCORDING TO SHARIAH

Whenever a person embraced Islam it was obligatory for him to take oath of allegiance at the sacred hand of Prophet Mohammad

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sall'Allahu alayhi wa'alihi wasallam in addition to the recitation of kalma tayyab[10]. Allah says:

۞ اِنَّ الَّذِیۡنَ یُبَایِعُوۡنَکَ اِنَّمَا یُبَایِعُوۡنَ اللّٰہَ ؕ یَدُ اللّٰہِ فَوۡقَ اَیۡدِیۡہِمۡ (سورہ الفتح۔10)

Meaning: O' beloved! Indeed those who pledge oath of allegiance to you, in fact pledge oath of allegiance to Allah. Allah's Hand is over their hands. **(Al-Fateh-10)**

This verse is a proof that oath of allegiance upon the hand of Insan-e-Kamil who is the perfect spiritual guide is a religious act approved by Allah. If oath of allegiance with Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam was necessary even after accepting Islam, then oath with his spiritual successors also holds the same importance, rather it became essential after his death because in his absence, the medium and source towards Allah is required even more.

Moreover, in this verse Allah has told the sacred companions that when they took oath of allegiance at the hands of the Holy Prophet, their covenant was not with him only rather through his medium, they have in fact sworn oath of allegiance with Allah. After the Holy Prophet passed away, people who took oath of allegiance at the hands of the caliphs of Muslims, who were also the spiritual successors of the Holy Prophet and the spiritual guides of his nation, they actually took oath of allegiance with the Prophet through their mediation and reached Allah through two steps of medium. Hence, as the chain of spiritual guides continued, the number of mediums increased. In this age, when fourteen centuries have been passed since the initiation of oath of allegiance, if a Muslim takes oath of allegiance at the hand of a perfect spiritual guide, he reaches the Holy Prophet and Allah through many steps of mediums.

[10] The declaration of Islamic faith by reciting لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوۡلُ اللّٰہِ meaning: No one is worthy of worship except Allah and Mohammad is His Messenger

The perfect and sacred men of Allah whose saintly lineage reaches the Holy Prophet through continuous chain of oath of allegiance are called "Shaikh-e-Itesal"[11]. The link between them is never broken at any point. If a Muslim is fortunate enough to take oath of allegiance to such perfect Saint then he is spiritually linked with the Holy Prophet through his spiritual guide and in mysticism it is considered that he has, in fact taken oath of allegiance at the sacred hand of the Holy Prophet and through his mediation he has reached Allah.

CATEGORIES OF OATH OF ALLEGIANCE

There are many manners of oath of allegiance e.g. oath to enter Islam, oath of allegiance taken to a leader or caliph, oath specific to Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam afore migration and Jihad and the oath of allegiance of piety. In the age of the Rashidun Caliphate oath of allegiance to enter Islam became obsolete owing to the fact that innumerable people were accepting Islam which made it impossible to distinguish between those accepting with pure intention for Allah and others at the prudence of its honour and power. In the era of the Omayyad Caliphate and the Abbasid Caliphate the oath of allegiance could not become popular as the rulers became tyrant and transgressors and they were blithe to the establishment of Sunnahs[12]. Those affairs which relate to the purity of nafs, the purgation of the heart, proximity to Allah and His ultimate union are inclusive in oath of allegiance of piety. This oath was included in oath to a caliph during the rule of Rashidun Caliphate henceforth many mystic orders started from them. After Hazrat Imam Hussain renounced governance, oath of allegiance of piety was no longer a part of oath to caliphate. One of the reasons of the

[11] Shaikh-e-Itesal literally means linked spiritual guides. Their spiritual lineage reaches Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam through continuous steps of oath of allegiance.

[12] Ways and orders of Holy Prophet

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incident of Karbala is that Yazid was not a capable person to understand the difference between oath of piety to a spiritual guide and oath taken to a caliph and was not at all pious that the spiritual leader of the time *(Imam-e-Waqt)* and Insan-e-Kamil of the era i.e. Imam Hussain could take his oath. If Imam Hussain took oath at Yazid's hand then it would not only be oath taken to a ruler but of piety as well. This could never be an option for Imam Hussain for he himself was the imam[13]of that age.

After the incident of Karbala, oath of piety could not continue in its actual form because there were a few concerns. Firstly, it might not get confused with oath to a caliph, wrongly concluding to unjust persecution of people and secondly, sedition and turmoil may not arise. Hence, at that age, Hazrat Hassan of Basra, his khalifahs[14] and succeeding Sufis bestowed cloaks to their devotees, which was denoted as taking oath at the hand of a Sufi. After an interlude, custom of taking oath of allegiance became non-existent among kings, sultans and leaders and eventually all its signs were erased. Sufis then revived the Sunnah and took up oath of piety in its full form once again. It is a credit to Sufis who revived the oath of allegiance of piety making other essentials part of it, to say انقطاع عن ماسوی اللہ *(detaching from everything other than Allah)* and making it famous by the title of oath of allegiance of mysticism.

OATH OF ALLEGIANCE IS A SUNNAH

For some Sufis oath to piety is obligatory but to others and general public it is a Sunnah. It is continued successively from the age of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam.

[13] The leader
[14] Spiritual successors

THE PERFECT SPIRITUAL GUIDE'S METHOD OF SPIRITUALLY ELEVATING A DEVOTEE

The perfect spiritual guide spiritually educates and makes seekers of Allah cross several mystic destinations following the same pattern as that was of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam to his sacred companions.

❁ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ (سورہ الجمعہ-2)

Meaning: *(My beloved)* Recites to them His Revelations and cleanses and purifies them *(outwardly and inwardly)* and teaches them the Book and wisdom. **(Al-Jumu'a-2)**

Instructor is prerequisite with a book to make a person absorb and learn it, similarly prescription requires a physician. Those whose objection lies, "Why need a Shaikh or spiritual guide in the presence of the Quran?" To them I ask, "Why Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam was sent with the Quran?" If sacred companions needed Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam we face a similar need of a spiritual guide. Like guidance was not possible without Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam, similarly, in every age, guidance is not possible without a representative of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. It is astonishing to find that Muslim theologians, who only have apparent knowledge of the religion, feel their need among people but do not feel the need of such a perfect Shaikh who has reached closest to Allah and have honour of achieving His marifat after manifold devotional prayers, spiritual and mystic endeavours than Muslim theologians.

❖ Imam Ahmad ibn Hanbal was once known for his disapproval of mysticism and Sufis but afterwards when true faith entered his heart and soul through the blessed company

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of Bishr al-Hafi, he would answer queries about shariah himself to the inquirers but would refer the seekers of truth and reality to Bishr al-Hafi. Seeing this, students of Imam Ahmad ibn Hanbal felt dishonoured and asked him why he would refer people to a Sufi when he himself was a great scholar. He replied that he only had knowledge of shariah and Bishr al-Hafi knew Allah Himself therefore he directed seekers of Allah to him.

- Bahlool *(Wahab Ibn Amr)* was apparently a majzoob[15] and is counted among the Shaikhs of Imam Abu Hanifa. One is surprised that what the great imam would have been learning from him! Fiqh, Hadith, syntax or lessons on Islamic principle, as the imam himself was affluent at all of them. He used to visit Bahlool for the purity of nafs and Ishq[16] of Allah. If a person looks up the biography of Imam Abu Hanifa he will find the name of Bahlool at the top of the list of his Shaikhs. It is the saying of Imam Abu Hanifa, "If I had not opted for the blessed company of Bahlool, my soul would have been wasted".

In the aforementioned verse of surah Al-Jumu'a Prophetic calls of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam mentioned by Allah Almighty are as follows: (1) Recite verses unto them i.e. invite them towards Islam and convey commands of Allah; (2) purification of nafs and (3) to bestow wisdom through inspired knowledge.

Nowadays Muslim theologians do the same, they recite verses before people, invite them to Islam, convey the meaning of the Quran and persuade to follow what it says. Then why masses of people would follow accepting Islam in the age of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam but none in

[15] Lost in Divine meditation

[16] Intense and self-sacrificing love of Allah. Ishq leads to the highest station of absorption in Allah. It is as rare as red sulphur. It burns away everything of the ashiq *(lover)* transforming him into the beloved.

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front of Muslim theologians nowadays. The reason is that he had immeasurable spiritual powers within him hence he raised spiritual ranks of people by just his sacred vision, in his sacred presence and through his conversations. Before accepting Islam, Salman al-Farsi razi Allah anhu[17] had met spiritual leaders of Jews, Christians and fire worshippers but was influenced by none but as soon as he reached Holy Prophet, he recited kalma upon seeing his sacred face. Likewise, Islam spread in the sub-continent due to accomplished Sufis.

فقط نگاہ سے ہوتا ہے فیصلہ دل کا
نہ ہو نگاہ میں شوخی تو دلبری کیا ہے

Meaning: The perfect spiritual guide's powerful Divine sight opens the mystic path, leading a devotee to the secrets of Allah. If one cannot purify the nafs with his spiritual sight what is the point to be called a spiritual guide. It is only the way of the perfect spiritual guide.

Once, the Holy Prophet said to Hazrat Umar razi Allah anhu "None of you will be accomplished in faith till he loves me more than his life, wealth and children." Listening this, Hazrat Umar said that he does not feel this state inside him. The Holy Prophet asked, "You do not feel?" This address raised Hazrat Umar's razi Allah anhu spiritual status and he immediately said, "Now I feel it". One day Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam was delegating Muadh ibn Jabal razi Allah anhu or some other companion to call the people of Yemen to Islam and teach them the practices of the religion. Muadh ibn Jabal razi Allah anhu said to Holy Prophet, "O' Prophet I do not have the ability to become a governor". When the Prophet touched his shoulder he at once exclaimed, "Now I feel the ability in me." This is to purify nafs from spiritual sight. Afterwards, the khalifahs, with their spiritual attention, would purify the nafs and

[17] May Allah be pleased with him *(prayer for the companions of the Holy Prophet)*

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purged the heart like Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. This is the reason that rhetoric speeches of Muslim theologians go in vain while on the other hand, with even a minute spiritual attention of a perfect spiritual guide, devotees' nafs is cleansed due to which their soul becomes strengthened, hence reaching close to Allah crossing many way stations and destinations. Urdu and Persian poet Iqbal also says that in order to accomplish in faith the cure of Muslims lies in the spiritual sight of a perfect spiritual guide:

خرد کے پاس خبر کے سوا کچھ اور نہیں
تیرا علاج نظر کے سوا کچھ اور نہیں

Meaning: Intellect has nothing but verbosity, the cure lies in the spiritual sight of the perfect spiritual guide from diseases of the soul e.g. jealousy, rancor, greed, lust, backbiting, slander etc. Thereafter filling the heart with the Ishq of Allah.

Allama Iqbal seems worried about conditions prevailing nowadays:

دل سوز سے خالی ہے، نگہ پاک نہیں ہے
پھر اس میں عجب کیا کہ تو بے باک نہیں ہے

Meaning: Your heart is empty of Ishq of Allah and eyes do not give the sheen of purity, then why should it be strange that you are not fearless. Why you do not dare to go against your nafs and cover the spiritual journey towards Allah.

اٹھا میں مدرسہ و خانقاہ سے غمناک
نہ زندگی، نہ محبت، نہ معرفت، نہ نگاہ

Meaning: I left fake khanqahs[18] as there was no life for spiritual self, no recognition or marifat of Allah, no proximity and vision of Him and none of the spiritual sight to alter hearts.

[18] It is a place where Sufis reside to gain inward purity and spiritual elevation under the supervision of the perfect spiritual guide.

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In short, attaining true knowledge of the Book *(Quran)* and wisdom is not possible without the perfect spiritual guide. It is he who maneuvers a devotee from the scams of Satan and nafs and takes him close to Allah. Common people have not even heard the name of this mystic way and knowledge let alone becoming adept in it.

SIGNIFICANCE OF THE PERFECT SPIRITUAL GUIDE

Allah says in Quran:

۞ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ (توبہ-119)

Meaning: O' believers! Fear Allah persistently, and remain in the *(company)* of siddiqeen *(i.e. those who uphold the truth)*. **(Surah al-Tawba-119)**

Like it has been explained before, piety means heart's state of being close to Allah. The more a person's heart is close to Allah the more he will be pious then what it means from the word siddiqeen[19] mentioned in the above verse whose company we are ordered to keep. We are all Muslims and majority of us offer salat[20] and in every rakat[21] we recite surah Fatiha. We supplicate Allah in every rakat, "Show us the straight path. The path of those upon whom You have bestowed Your favours, not of those who have been afflicted with Your wrath, nor of those who have gone astray". Now the question arises what is the straight path? This is true that the straight path is Quran and Sunnah but every prevailing religion and sect and then every sect within Islam has announced that they are on the right path. Among Muslims some give in reference of Quran saying that they have more knowledge of it and recite it more, that is why, they are on the

[19] Siddiqeen is plural of siddique meaning man of truth.
[20] Salat is the prayer which is obligatory upon Muslims to say five times a day in a particular manner.
[21] One set of standing, genuflexion and prostration in prayers.

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straight path but Quran says "Allah holds many astray, and guides many aright with the same example" **(Surah al-Baqara-26).** People recite Quran but do not receive guidance, despite reading Quran they do not get marifat, closeness and union of Allah and some peoples' direction of thoughts are converted and they go astray like "Mirza Ghulam Ahmad Qadiani *(the accursed)*[22]". Some Muslims are expert in the knowledge of Hadith and claim that since they are the people of the Hadith, that is why, they are on the straight path. Every sect has determined straight path on their own terms and are following the path which they consider right. If Allah wanted, He could have announced in surah Fatiha, "O' Almighty! Show me the straight path which is the way of Your Book and the Sunnah of Your beloved", instead Quran has ordered to follow and pray for the path of those upon whom Allah has bestowed His favour. Now the question arises that who are the one's upon whom Allah has bestowed his favour and whose path we are ordered to follow. Allah says in Quran:

- "And those who obey Allah and His Messenger are the people who will be in the company of those *(spiritual dignitaries on the Last Day)* whom Allah has blessed with His *(special)* favour i.e. the Prophets, the siddiqeen *(truthfuls)*, the martyrs and the most pious." **(Surah al-Nisa-69)**

First group is of Prophets. They are the one's upon whom Allah has bestowed his favour without a doubt but there are three other groups who are not Prophets. The second one are the siddiqeen. In the aforementioned verse 119 of surah al-Tawba Quran says to adopt siddiqeen's company while travelling the straight path, but who are the siddiqeen?

Mohammad Karam Shah al-Azhari says in Tafseer Zia ul Quran:

[22] He declared himself a Prophet despite the fact that Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam is the last Prophet. The Parliament of Pakistan declared the group who follows him as non-Muslims and all over the world Muslims consider them as non-Muslims.

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- Siddique is the prime adjective. Its literal meaning is a person who is extremely sincere to his words and truthful in his conversation. Sidq[23] is an attribute and the person who possesses it, holds one of the many high stations of proximity to Allah.

Al-Shaikh Mohammad Abduhu said:

- Siddiqeen are those people whose nature and innerself are pure from all intricacies of nafs and Satan so much so that when reality of Islam is presented before them, they would accept it immediately. They are not confounded between good and evil. They can easily differentiate between right and wrong. The rank of siddique was enjoyed by many sacred companions of the Holy Prophet and Abu Bakr is 'The Siddique', whose life is a complete example of sidq. **(Tafseer Rooh Al-Bayan)**

Siddiqeen refers to those people who are truthfuls and those who endorse the truth. Whose hearts have become pure and pellucid to such a magnitude that revelations received by Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam and the orders of Allah narrated by him are obeyed by them immediately.

After Prophets, the siddiqeen were ranked the highest because none till upcoming times can be blessed by the physical company of the Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. Till the end of time no matter how much a person gets accomplished in servitude and reach exalted ranks of Qutb[24] and Ghaus[25] he cannot even come close to the ranks at which sacred companions reached. This privilege of becoming a sacred companion is closed till Judgement Day. Since, after the death of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam that age of being blessed by his physical sacred company ended

[23] The attribute of truthfulness
[24, 25] Highest spiritual ranks

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leading towards bestowment of siddiqeen to nation, whoever joins their company will get beneficence of the blessed company of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam through their medium.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says:

- O man! When you will love Allah Almighty with a true heart, after purgation from the sensual wishes, then He will make your heart such a mirror in which, when you take a glimpse, the secrets and facts of the world and the hereafter will be revealed upon you.

The perfect spiritual guide who is the embodiment of sidq becomes the perfect reflection of Prophethood. He receives beneficence of Allah from the medium of the Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam and performs the duty of distributing it among the seekers of Allah.

Sidq is the highest station of piety. When a person reaches at this station he is given sainthood and appointed at the rank of a siddique. Then, it becomes obligatory upon him to spiritually persuade and guide people on the right path. Quran has ordered to keep company of these people. The Quran further says about them:

۞ فَسْئَلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ (الانبياء-7)

Meaning: So, *(O people,)* if you do not know *(yourselves)*, ask the people of invocation. **(A-Anbiya-7)**

If we focus on this verse, we will quickly understand the point under discussion that Allah has not ordered فَسْئَلُوْٓا اَهْلَ الْعِلْمِ meaning: "Ask the scholars" but فَسْئَلُوْٓا اَهْلَ الذِّكْرِ i.e. "Ask the people of invocation". Those who have knowledge can go astray because intellect comes from brain which can misled while the real invocation of Allah arouses from the heart which never deceives. Knowledge is recorded in brain whereas invocation

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affects and gets imprinted on heart. Quran has forbidden to follow those who do not oblige to invocation.

- And *(also)* do not follow him whose heart We have made neglectful of Our invocation, and who follows but the urge of his *(ill-commanding self)* and his case has exceeded all bounds. **(Al-Kahf-28)**

Quran says about siddiqeen *(i.e. the perfect spiritual guide)*:

- But *(in the matter of faith and the related affairs)* follow someone who adopts the path turning to Me. **(Luqman-15)**
- Allah is the most Compassionate, *(O' aspirant of His Knowledge)* ask of Him from someone who has attained His awareness. **(Al-Furqan-59)**
- Obey Allah and obey the Messenger *(blessings and peace be upon him)* and those who are O'lul-Amar اولی الامر amongst you. **(Al-Nisa-59)**

These verses are pointing towards a siddique i.e. the perfect spiritual guide and guiding us to follow him. Some people desire the meaning "worldly leaders" from the term O'lul-Amar اولی الامر in verse 59 of surah Al-Nisa but Saints derive the siddique who is the perfect spiritual guide, representative of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam in each era and whose responsibility is to spiritually train the people. The Quran and Hadith turn our attention again and again towards following him.

It is not possible to have union with Allah without the guidance of the perfect spiritual guide. Satan with his army and followers has set an ambush on the door of shariah because the way to gain Allah's marifat, proximity and union goes through it. Firstly, he does not let any man come to this level. If a

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courageous man reaches to the door of shariah *(salat, fast, hajj*[26]*, zakat*[27]*)* then Satanic group tries to stop him on the inception of shariah and tries to absorb him into its superficial elegance. He lets no one reach its reality *(and the biggest problem of today's age is that people outwardly comply with shariah but do not try to reach its reality).* If a lucky few i.e. the seekers of Allah try hard and cross the basic level of shariah to approach the next levels of marifat of Allah, then Satan tries to stop him and makes him go astray using more of his force. He tries every trick to stop him. When the seeker of Allah reaches the esoteric world crossing the door of shariah then he has to go across the vast and dangerous jungle of inclination from the creation *(people incline towards him for the solution of their worldly problems)*. At this point, if the seeker of Allah does not have the association and guidance of a perfect spiritual guide then he goes astray in this jungle of inclination of creation and is spiritually halted forever. Like the knowledge of shariah cannot be learned without a teacher, similar to it, gaining esoteric knowledge is impossible without the association of the perfect spiritual guide. The spiritual persuasion and sight of the spiritual guide is such an alchemy which removes all the impurities from the being of the seeker making his heart pure. What do we mean by spiritual teaching and persuasion? Spiritual teaching gives the real knowledge behind the apparent words whereas through spiritual persuasion a man is enlightened with the knowledge of both the physical and esoteric world.

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[26] Holy pilgrimage of Muslims

[27] It refers to the religious obligatory payment of wealth to the deserving people at the prescribed rate of Nisab *(i.e. 2.5% of the wealth)* at a fixed time per year. This is compulsory on every Sahib-e-Nisab i.e. adult Muslim who owns a specific amount of wealth for an uninterrupted full year. Only a Muslim is entitled to give and receive this zakat. Since zakat is a pillar of Islam, the Quran and Hadith repeatedly instruct about its payment.

SEARCH OF THE PERFECT SPIRITUAL GUIDE

When the seeker of Allah starts his journey towards Allah, the first step is to find the perfect spiritual guide. The Siddiqeen, Faqeers[28] and Saints are chosen heirs to the caliphate by Allah in the world and are religious successors of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. To have proximity of Allah, it is inevitable to come in their servitude, take oath of allegiance on their sacred hand and have beneficence of their company. Rumi says:

اندرین عالم نیرزی باحسے
تانی آویزی بہ دامانِ کسے

Meaning: You do not have any worth in this world unless you get associated with the perfect spiritual guide.

However, the problem is how to recognize the perfect spiritual guide like it is narrated by Abdullah ibn Abbas razi Allah anhu:

- Marifat of Allah is easy but marifat of the reality of a Saint *(i.e. perfect spiritual guide)* is difficult for the reason that Allah is known for His perfection and marvels but the Saint is a human, therefore, obtaining marifat of a human by a human is difficult as he is also bound by shariah like others, however his innerself is forever with Allah, therefore his marifat becomes difficult. **(Tafseer Rooh Al-Bayan)**
- Hazrat Sohail razi Allah anhu says, "Everyone sees their *(the perfect spiritual guide's)* appearance but no one knows their reality. A fortunate few come to know their reality, who will become successful, if they venerate them according to their prestige but if they make the mistake to oppose them, be disrespectful or insolent to them, no matter how minute in

[28] The Mystics who travel the path of Faqr which is the path to closeness and vision of Allah.

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nature it is, their faith will be sealed and hereafter ruined". **(Tafseer Rooh Al-Bayan)**

The recognition of the perfect spiritual guide of Sarwari Qadri[29] order who has become One with Allah after complete annihilation in Him *(i.e. the perfect spiritual guide who possesses the Divine light of guidance)* is not the capability of every seeker or devotee because all seekers or disciples do not seek Allah, instead they seek the world or paradise. The spiritual guide's actual duty and call is to open the path that takes close to Allah and make it easy as well. Since he is the guide and leader on the way to Allah, so he is recognized only by those who seek Allah purely. Firstly, people at large do not seek Allah and secondly, he is a man just like them, to say, he tends to his everyday matters like a common man, therefore his marifat through intellect is not possible for the seekers of world. Intellect cannot reach his reality because it usually searches for errors and remonstrance. Being One with Allah, he transcends the intellect. If it is tried to recognize him through intellect that would only lead to objections *(like in surah Al-Kahf the incident of Prophet Moses and Khidr is mentioned. This incidence clearly guides the seekers of Allah not to raise objections otherwise it will be a parting of the ways)*.

THE REASON TO SEARCH FOR THE PERFECT SPIRITUAL GUIDE IS TO REACH CLOSE TO ALLAH

If reason to search for a spiritual guide is gaining proximity to Allah and His recognition, then seeker be assured that he will find a spiritual guide because Allah says in surah Al-Ankabut, "Those who strive hard *(and struggle against the lower self*

[29] Sarwari Qadri is the spiritual order of Hazrat Sakhi Sultan Bahoo which started from the Holy Prophet and reached him through Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

vehemently) for Our cause, We certainly guide them to Our ways". In Faqr seeker is directed towards a spiritual guide according to his longing. Every devotee is directed towards a spiritual guide who is in accordance to his desires and disposition.

ہست این میکدہ و دعوت عام است اینجا

قسمت بادہ باندازہ جام است اینجا (علامہ اقبال)

Meaning: This world is a tavern and everybody is invited to drink *(taste the wine of Divine vision).* Everyone's wine will be up to the size of his cup *(i.e. according to his desire to seek Allah).*

THE PERFECT SPIRITUAL GUIDE POSSESSING THE DIVINE LIGHT OF GUIDANCE

If search for a spiritual guide means to seek recognition of Allah and his proximity then you will find two kinds of spiritual guides, one is the bearer of the Divine Trust or is the representative of Allah. He is the one who is the spiritual successor and representative of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam hence he is the perfect spiritual guide possessing the Divine light of guidance and all others are his khalifahs. The details follow ahead.

BEARER OF THE DIVINE TRUST[30] -INSAN-E-KAMIL[31]

- Sultan Bahoo says: "Remember! The stratum of the heavens and the earth are standing without a pillar out of respect for

[30, 31] To know more about the Divine Trust, Ism-e-Allah Zaat and Insan-e-Kamil please read the book "*Sultan Bahoo-The Life and Teachings*" and "*The Spiritual Guides of Sarwari Qadri Order*".

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Ism-e-Allah Zaat[32]and will remain intact till the Day of Judgement and everything in the heaven and earth is engaged in glorifying Allah.

❁ سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ج وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○ (الحدید-1)

Meaning: All those who are in the heavens and the earth glorify Allah alone, and only He is the Lord of Honour, and most Wise. **(Surah Al-Hadid-1)**

Allah say in Quran about the Divine Trust:

❁ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ط اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ○ (سورۃ الاحزاب-72)

Meaning: We presented Our Trust before the skies, earth and mountains. Everyone refused to bear it, but man *(Insan-e-Kamil)* picked it up. No doubt, he is cruel *(towards his nafs)* and ignorant *(of his highest rank near Allah)*.**(Al-Ahzab-72)**

اسم اَللّٰهُ بس گراں است بس عظیم
ایں حقیقت یافتہ نبی کریمؐ

Meaning: Ism-e-Allah Zaat is a very heavy and grand Trust. Its reality is only known to Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. **(Kaleed-ul-Tauheed Kalan)**

Arifs[33] say that the Trust means the treasure of Faqr i.e. Ism-e-Allah Zaat. The person to whom the Divine Trust or the treasure of Faqr is transferred, is the embodiment of the status of اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهِ meaning: "When Faqr is accomplished that is Allah". Holy Prophet is the owner of Faqr and has complete authority over it and it is his sacred assembly from where all the decisions relating to Faqr are issued. Holy Prophet orders transference of the Divine Trust from Insan-e-Kamil of an era to

[32] Personal name of Allah which represents the Divine Essence and all Divine attributes
[33] The knowers of Allah who are blessed with the vision and closeness of Allah.

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his best disciple who must be the perfect and true seeker of Allah, for the next era. Who claims this status on his own accord is doubtlessly a reprobate and a malign.

- Allama Ibn-e-Arabi says in his book *Fusus al-Hikam*: "Since Ism-e-Allah Zaat comprehends and contains all the Divine attributes and is the base of the entire marvels, hence, it is the origin of the Divine disclosure and is called the God of all the Gods. The person who is its perfect embodiment is the exact Divine Essence-the true man of Allah who can see Allah and every hidden or revealed thing with his physical as well as spiritual eyes. In every era, one person is on the footsteps of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam and he is "the absolute man of Allah" of his era. He is called the leading Saint of all the Saints or "the Ghaus". He is the perfect follower of the way of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. He unintentionally stays in the subjection of command and proximity of obligatory works. Whatever Allah has to do, He does it through him.**(Translated in Urdu by Abdul Qadeer Saddiqui, publisher Nazeer Sons Lahore)**
- Hazrat Shaikh Moeeduddin Jindi says: "Ism-e-Azam[34] which has become famous all over, is in fact, meaning related to the Alam-e-Amar[35]and Alam-e-Khalq[36], while literally it is related to this world of physical existence and apparent words. All the Hadiths, which comprehend the truth of the Divine marvels, are called 'the reality' and they actually refer to the 'Insan-e-Kamil' who is present in every era. He is the leading Saint of all the Saints. He possesses the Divine Trust

[34] The greatest name of Allah having all the powers of Allah. It is the Divine word by saying which, with a pure and perfect heart, all the problems are solved and wishes are fulfilled. It is the most powerful word and according to Mystics it must be Ism-e-Allah Zaat "اَللّٰہُ" because no word can be more powerful than "اَللّٰہُ".

[35] The worlds of Divine Command i.e. the first three levels i.e. HaHooiyat, YaHoot and LaHoot in Sufi cosmology.

[36] The worlds of creation i.e. the last three levels i.e. Jabrut, Malakut and Nasut in Sufi cosmology.

and is the ultimate representative of Allah. Ism-e-Azam is actually the physical countenance of that perfect Saint *(the universal Divine man)".* **(Tafseer Rooh Al-Bayan)**

- Allah says in Quran:

۞ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ ○ (یٰسین۔12)

Meaning: And We have encompassed everything in Imam-e-Mubeen. **(Yaseen-12)**

In this verse "Imam-e-Mubeen" *(the enlightened leader)* refers to the Insan-e-Kamil. Allah has kept all His wills, commands and the created universe in the Guarded Tablet which is, in fact, the heart of Insan-e-Kamil. The heart of Insan-e-Kamil is the place where the Godly light of the Divine Essence is revealed and its vastness can neither be explained nor imagined.

- Rumi says in *Mathnavi (Vol:III)*: Just as treasures are found in deserted places, Allah entrusts His Trust to that person's heart who is not popular.
- Hazrat Syed Abdul Kareem bin Ibrahim Al-Jaili writes in his literary work of *"Insan-e-Kamil"*: Insan-e-Kamil is the celestial pole around whom the whole existing universe revolves from pre-existence till eternity. Ever since the existence started till eternity, he is unique entity. Then, there are different physical dresses for this entity in different ages *(i.e. this entity appears in a different physical appearance in each era)*. In accordance to that particular physical dress, he is given a name that would not go for another of his dress. His actual name is Mohammad, his patronym is Abu al-Qasim, his epithet is Abdullah *(absolute man of Allah)* and his title is Shamsuddin. In every era he has a new name which suits to the physical dress in which he appears in that age. **(Page-388: Translated in Urdu by Fazal Meeran, publisher Nafees Academy Karachi)**

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This reality is further explained by Allama Ibn-e-Arabi in his book Fusus al-Hikam *(exegesis: Riaz Qadri)*:

- "From pre-existence till eternity the Holy Prophet keeps changing his physical dresses in every era and only in the beings of "perfect individuals" does he manifest himself." **(Pg. 97)**
- Insan-e-Kamil is a unique entity since pre-existence till eternity and that is the Holy Lord of the universe, Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam, who has been appearing in the beings of Prophets, Messengers and khalifahs from Prophet Adam till Prophet Christ and after the end of Prophethood in the beings of Ghaus, Qutbs, Abdals[37] and Saints according to their spiritual levels and ranks. **(Pg: 165)**

In every era, there is a man who bears the Divine Trust and he is in fact the heir of the treasure of Faqr. The Holy Prophet is the owner of the treasure of Faqr and has complete authority over it. He is the one who transfers this Trust and treasure. Without his permission, the Trust of Allah cannot be entrusted to anyone. He transferred the treasure of Faqr to his daughter Hazrat Fatima razi Allah anha and she holds the highest and supreme level of being the first Sultan-ul-Faqr[38] among the Mohammadan nation. This treasure was also transferred to Hazrat Ali razi Allah anhu from whom it was transferred to the nation, therefore he is titled as Bab-e-Faqr i.e. "the gate of Faqr". Then the chain continued and the treasure reached the supreme holder of Faqr, Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani and then to Sultan Bahoo. Now, whenever someone is selected by the sacred assembly

[37] Spiritual rank and level of Mystics and Saints

[38] Seven celestial souls which manifested directly from the Noor *(Divine light)* of Mohammad. Hazrat Sakhi Sultan Bahoo has mentioned these souls in *Risala Roohi Sharif*. Six of which are: Hazrat Fatima razi Allah anha, Hazrat Hassan of Basra, Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, his son Shaikh Abdul Razzaq, Hazrat Sakhi Sultan Bahoo and Sultan Mohammad Asghar Ali, while the seventh soul has not manifested in this world yet.

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of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam for entrusting the Divine Trust, the Holy Prophet hands over that person to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani for his spiritual training to hold the Trust. Then, he is sent to Sultan Bahoo for the transference of the treasure of Faqr i.e. the Divine Trust and then from there he is send to the Insan-e-Kamil of the era. The treasure of Faqr will be transferred only through Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam till the Doomsday. Without his approval and permission Faqr cannot be granted to anyone.

If a seeker is fortunate enough to find the spiritual guide who is the possessor of the Divine Trust, then his approach to the extreme level of nearness to Allah is not at all difficult. The symbol of his marvels and perfection is that he blesses the seeker with the Sultan-ul-Azkar[39] Ism-e-Azam "Hoo[40]" and gives Ism-e-Allah Zaat for contemplation on the very first day of oath of allegiance. If a seeker finds such a spiritual guide, he should immediately join him. However, it is difficult to find him as he is not usually a popular and known person but it is certain that he is always present in the world, as this chain of perfect spiritual guides will continue till the doomsday.

Only those seekers will find and recognize him who truly and sincerely seek the recognition and vision of Allah and the spiritual presence in the sacred assembly of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. Seekers of the world and the paradise cannot reach him and even if they reach him they do not stay in his assembly for long. If one finds an imperfect spiritual guide due to his imperfect intentions then he must not object, as fault lies within his own self. Contemplate within yourself. If you seek Allah then Allah will Himself guard you, then how could you get

[39] The king of invocations

[40] 'Hoo' is a pronoun for Allah and is used many times in the Quran for Him. The Mystics, Faqeers and Arifs have claimed that the invocation of هُو *(Hoo)* is Sultan-ul-Azkar i.e. The king of invocation.

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trapped by Satan. People of today seek wealth, riches, fame and ranks and these are the legacy of Pharaoh, Qaroon and Abu Jahl whereas the inheritance of Prophets and Saints is to seek Allah. A person reaches the spiritual guide according to his desires and it is because Allah sees intentions and heart.

KHILAFAT *(SPIRITUAL SUCCESSION)*

In the way of Faqr, the perfect spiritual guide appoints some of his chosen seekers at different places, after training them spiritually and blessing them with one or more of his attributes, in order to guide people. They are known as khalifahs[41]. The actual source and origin of the Divine guidance and righteousness is the Insan-e-Kamil who bears the Divine Trust while the khalifahs work as his subordinates and execute their duty of guiding people. It is not necessary for spiritual succession that the khalifah is stationed at the level of Fana Fillah Baqa Billah[42]. He is only trained according to the requirements of his responsibility. The relation between the Insan-e-Kamil and his khalifahs can be understood by the example of a powerhouse and transformers. The powerhouse supplies electricity to the whole city but every area of the city has its own transformer. The actual source of electricity is the powerhouse *(11,000 volts)* but this electricity is supplied to all the areas of city through the transformers, according to the potential of the transformers *(e.g. 240 volts)*. Similarly, the actual source of all the spiritual and esoteric powers is the perfect spiritual guide possessing the Divine light of spiritual guidance. These powers and the Divine light of the perfect spiritual guide reach the seekers after reflection through the heart of the khalifah. If a khalifah commits a mistake his spiritual powers are seized i.e. the Divine light coming from the heart of the perfect spiritual guide to his heart ceases or he is

[41] Representatives or spiritual successors
[42] Becoming immortal with Allah after annihilation in Him.

demoted from his spiritual level. However, the Insan-e-Kamil possesses the Divine Trust and his status is that of belovedness, so his spiritual powers never cease and he is never demoted, rather it should be said that he never commits a mistake as he is the manifestation of the Divine Self. In the Sarwari Qadri order, usually spiritual succession is given to a very few seekers or it is given only outwardly to execute a particular responsibility. In this Mystic order, the perfect spiritual guide holds the status of the Insan-e-Kamil and possesses the Divine Trust i.e. he is the possessor of contemplation of Ism-e-Allah Zaat. So a seeker must contemplate Ism-e-Allah Zaat under his guidance. The blessings of exalted stations of Faqr, which a seeker can get directly from the perfect spiritual guide, can never be found from khalifahs. Only the perfect spiritual guide can directly bless a seeker with this Divine favour. However, after the death of the perfect spiritual guide, the spiritual power of khalifah is increased manifolds *(for the sake of seekers at that place)* because usually the Insan-e-Kamil does not appear twice at one place and the seekers recognize him after a long time at the new place where he appears.

FAKE AND IMPERFECT SPIRITUAL GUIDES

Some people have defamed respected Sufis by disguising themselves as Sufis and Mystics for merely selfish purposes to gain worldly wealth, fame and respect. They are indeed corrupt but remember a piece of wisdom that fake currency is printed where there is real currency, similarly fake items are imitated from original items hence the more the demand, worth and expensive an item is, more likely its fake will ensue. That is why, the number of fake spiritual guides have increased manifold nowadays. They are like a bandit in the guise of a guide, thief as a sadhu, enemy of life claiming to be well-wisher, the real and most dangerous Satan pretending to be a Saint. Prophet Mohammad

sall'Allahu alayhi wa'alihi wasallam says "Satan appearing in men is more dangerous than Satan in the appearance of jinns".

- Rumi says: Many humans are inwardly Satan so a seeker should not follow anyone without verification. Hunter sings in the voice of a bird to deceive the prey. That bird listens to its kind and gets trapped. Likewise, deceitful in the guise of a Dervish, trawl people. These wicked people steal the words of Faqeers, so they could deceive the innocent. The call of Insan-e-Kamil is to shower Divine light so that the soul gets relief whereas wickedest people's task is deceiving. They falsely put the guise of sainthood or Prophethood and gave the title of Ahmad to Musaylimah[43] but history proved his title to be كذاب Kazzab 'The Liar' and Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam is always remembered as the man of intellect. He has the wine of the truth and it has pure fragrance while the fraudulants have filth and hell torment. The real Faqeer follows the shariah of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam because without the shariah Faqeerism is nothing but a deceit.

This is comprehended by Daata Ganj Bakhsh Ali Ibn Usman al-Hajveri in the following manner:

- Sufis can be placed in three categories:

1. **Sufi *(the perfect spiritual guide)*:** is the one who is accomplished in all stations of Faqr and is Fana Fillah Baqa Billah. His being is free from everything that is other than Allah *(Allah makes persuasion and guidance obligatory upon him)*.
2. **Mutasawwuf:** is one who is well versed in the outward knowledge of mysticism and spirituality. He has acquired knowledge of the path to Allah but is not accomplished in it

[43] He was a false Prophet who declared himself Prophet after the death of Holy Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam in the age of first Rashidun Caliph, Hazrat Abu Bakr razi Allah anhu

(either due to imperfect intentions or after reading books of Sufis has become familiar with its affairs).

3. **Mustasawwuf:** is one who pretends like Sufis *(the perfect spiritual guide)* for worldly gains, wealth and riches. He is certainly unaware of the path of mysticism and spirituality and he is indeed lustful.

Allah! Save mankind from such humans who are like Satans. Now their advertisements are regularly published in newspapers and magazines which make a person laugh. In these advertisements each one of them claims to be an accomplished spiritual guide and he has been inflicted with all kinds of pains and miseries and due to these sufferings he has settled in a small shack in your city leaving Europe and America. Some even claim to have spent at least forty years seclusion in Himalayas. All these so called spiritualists claim that they have received beneficence from a perfect spiritual guide and quite often link their spiritual lineage with the Qadri way. Only if they know the grandeur of the 'Qadri' they would not have falsely claimed links with its lineage. Then they also boast that they can do anything, jinns and supernatural beings are under their command and can perform any task upon their authority. Dear readers! Just think, are not human beings superior to jinns and supernatural beings? Is not Allah Omnipotent! Can jinns and supernatural beings interfere in His authority? Such false claimants rob those whose faith is weak and for this they opt for different ways. A few of the many categories of them are mentioned as follows:

- Many people adopt sainthood and have made a profession out of it because they are involved in some difficulty regarding worldly affairs. They are not in fact Murshid or Shaikh and have no knowledge about spiritual ways. They do it just to plunder simple people out of their money and perform different trickeries to aggrandize themselves. Some among them are those who are never guided by a spiritual

guide and some are those who have been spiritually demoted and have adopted the path of forty days seclusion and then have gone astray by coming in Satanic deceptions. Some have followed fake spiritual guides whose predilection is world, therefore they also incline their disciples towards it from the very first day and henceforward the fake spiritual guides and their disciples both plunder the world. They advertise to become famous, like: solve any problem by one nights incantation; get answer of any question; heartless lover is yours; expert in interpreting apparent motions of planetary bodies; expert in astrology; expert in palmistry; expert in black magic from Bengal; expert in black magic from Africa; reform your husband; a nine days wonder; five lakh to that Saint who counters my work; expert in countering black magic and occult influences etc. etc. Due to these wretched men people avoid the honourable paths of Faqr, spirituality and mysticism. The aim of life of these villains is gaining wealth for which they are deceiving people and many of them even keep a Hindu name. Constantly, newspapers and magazines contain their traps. These so-called Saints name their magic tricks as miracles and they claim to all sorts of trickery e.g. ‘open letters’ published along with their advertisements have same pattern for different sadhus which is, “I was worried to death, after being disappointed by everyone I contacted so-and-so spiritualist and my all apprehensions were resolved”. If the readers contemplate and work towards the facts of these open letters they would be astonished to find out that this is just one letter published with the advertisement of different self-styled spiritualists with only change in name of the writer and the remaining structure of the letter is the same. In fact, these people commit blasphemy and become a polytheist when they say, “Being disappointed by everyone I contacted so-and-so sadhu and my problems were resolved”. These

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foolish people even negate Allah *(I seek refuge in Allah)* by saying that a person was disheartened from God but the *(fake)* spiritualist did his task. They are shamelessly fearless from requite on the Day of Judgement and are lovers of wealth and riches. They have not even forgiven shrines and mausoleums of Saints and have made these blessed places a hunting ground where they hunt humanity making populaces distrust the Saints.

- Second category is that which makes a fool out of people by staying within the boundaries of shariah. They use the shrine of a Saint as their hunting ground e.g. seemingly a person who fulfills all the requirements of shariah closes his eyes and is sitting cross-legged and people have gathered around him in a circle. His two henchmen are asking people to leave some space so that supernatural being of the man can sit. After some time the man shakes his head and opens his eyes and says to someone sitting in front, "Ask! And all your queries will be answered." Upon this a strange pattern starts. On every question, the man converses with the supernatural beings whom the audience are trying to locate by widening their eyes so that they could see them somehow. Upon every question a similar reply comes which is usually that so-and-so relative or a neighbor has done black magic on him. Then it is concluded that the person should meet the so called holy man at his personal place and hence get plundered.
- Now a new category of these fake spiritual guides have appeared and they have also made the shrines of Saints their den to entrap people. On every Thursday and Friday they come to the shrine with a few of their henchmen and sit within their followers. Their followers start attracting people towards their spiritual guide. Some among these frauds have power of knowing secrets of the heart and therefore they can tell a person about his worries. A depressed man becomes impressed and is hence entrapped by them. Sometimes a

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group gathers at a place and starts to invoke Ism-e-Zaat or some other kind of invocation. People become attentive and gather around them. A person who is invoking among the group becomes frenzied by coming in a spiritual state temporarily. People get impressed by this act and are entrapped. Although, people should know that true Saints do invocation in loneliness. In shariah, supererogatory prayers have been ordered to be performed in isolation to conceal from other people. It is the saying of the Holy Prophet, "Do not make a graveyard of your homes." Sacred Companions asked the Holy Prophet "How?" He said, "Say sunnats[44] and supererogatory prayers in your homes."

- In these circumstances, it is easy to say that the perfect spiritual guide cannot be found in this age of fraud. Similarly, it is not difficult to say that in these times a truthful devotee is not easy to find. Though there are a lot of devotees but they visit their spiritual guide so they could invoke blessings for themselves or for attainment of talismans. This behavior is not correct as for such worldly affairs one does not entrust himself to a spiritual guide. The need for the spiritual guide is for inward correction, purification of nafs, clarity of heart and for the enlightenment of the soul. The perfect spiritual guide makes a truthful devotee cross the path of Faqr, station after station and eventually takes him closest to Allah. In the past as compared to contemporary times every person was in search of the perfect spiritual guide, so that he could be spiritually trained, his servitude towards the spiritual guide could lead him closer to Allah and he could achieve His marifat. People would reach the perfect spiritual guide's assembly and through his persuasion and guidance would achieve Allah's marifat and proximity. Gradually man became materialistic and were ensnared by worldly desires. Wish to become close to Allah began to reduce. Observing these

[44] Sunnats are additional prayers performed by the Holy Prophet.

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circumstances the perfect spiritual guides *(Insan-e-Kamil)* concealed themselves from the world and went into solitude. Their empty place was occupied and capitalized by fake spiritual guides and swindles who captured their sacred seats and started the business of giving talismans and knotting strings *(used as charms by blowing on them)*. Even palmists and astrologists became so called spiritual guides. They would distribute tablets containing Quranic verses and those made of gold, silver and metal, pricing them accordingly. Though palmistry and astrology are fields of knowledge but are not spirituality itself. Likewise cunning, deceitful and knave men attracted and trapped people through sleight of hand deceptions. Hence, mutilated form of spirituality became a business and reached its peak. People started going towards these fake spiritual guides for benefit in worldly affairs and to find solutions for problems. So the trade of incantation and giving talisman to increase wealth and have success in business started. The trend of fore telling numbers for lotteries and bonds also became a part of it. Shops were decorated which claimed to bless with child birth and to resolve matters and fights with in-laws. At some places started occult functioning to dark magic and at others to undo this magic. People started attending these fake superficial spiritual guides' gatherings for the desires of their nafs and for the resolution of their problems. When they paid attention towards conduct of these fake spiritual guides, they found contradiction and deceit in their words and deeds, lies and backbiting in their habits, saw crowd of women in their chambers and carnality in their eyes. It was observed that these frauds just want accumulation of wealth by any means from people. Simple and innocent men and innocent women were seen getting entrapped. Unfortunately, some people assumed this as the actual way and manner of bona fide Sufis. Some people who had the coincidence of visiting

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these wicked and contemptible people or those who did not remain fortunate enough to stay in the company of the perfect spiritual guide and even if they were blessed by the company they waited for miracles or their worldly wishes or wishes of nafs were not fulfilled, so they did not stay there any longer and became distrustful. Eventually, they follow these fake spiritual guides who themselves were bounded by sensual desires.

It is saying of the second Sultan-ul-Faqr Hazrat Hassan of Basra:

إِنَّ صُحْبَةَ الْأَشْرَارِ تُوْرِثُ سُوْءَ الظَّنِّ بِالْأَخْيَارِ

Meaning: The person who adopts the company of depraved people of spirituality *(means fake and superficial spiritual guides)* will become mistrustful and skeptical of trustworthy people of spirituality *(means the perfect spiritual guide)*.

Now the approach should have been that they ought to have not followed these fake people hence rebuking the wishes of their nafs but to the contrary they started abusing the attributes of Saints and the path of spirituality. The result which came out is that people became mistrustful to the way of spirituality and when they departed from spirituality they were left only with superficiality. People became more concentrated towards exoteric self and this led to sectarianism and gave rise to different schools of thoughts. When spirituality which is like soul of the religion, vanished from Muslim society they became disintegrated and started killing each other in the name of Islam. Due to this disintegration they lost their worth in the whole world because:

تنِ بے روح سے بے زار ہے حق
خدائے زندہ! زندوں کا خدا ہے

Meaning: Allah is disgusted with the bodies without the enlivened souls. Soul is dead because it has been neglected with

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its wishes and necessities which lies in union with Allah, as men, currently only nurture their physical bodies. Allah himself is eternally alive and forever sustained and He is the Lord of the enliven ones and that soul is enlivened which has achieved Allah's marifat therefore becoming a man among those who sees his Lord, listens to Him and converses with Him.

Holding superior seat of a shrine: The Muslim nations failed in worldly affairs when the progeny of political leadership started to succeed politically. Similarly, descendants of spiritual guides in succession made us fail in faith as well. This does not mean that sons of Saints and spiritual guides do not deserve it, in fact, they do deserve it and sometimes more than anyone else but in contemporary times often incompetent people are seen holding superior seat of the shrine. Certain number will be of those who have no knowledge of this path. However, it can be said that they are blessed to be born in a family and lineage which belonged to a Saint whose throne they have inherited as well as devotees. This pattern of succeeding the seat continues for centuries until someone dethrones them. Before the British rule in India, among the common people, it was considered that usually the spiritual successor of the Saint also held the superior seat of his shrine which was also true. However, the British rulers made a law to destroy the khanqah system of Muslims that the superior seat of the shrine would also be included in the inheritance. Now, according to the laws of inheritance the superior seat of the shrine is also inherited just like the other property, by the sons of the Saint, whether they deserve it or not. If before death, the Saint himself appoints his actual spiritual successor as the superior of his shrine, then he will be evicted in a few months through the court and the seat will be transferred to the sons of the Saint as their inheritance. The inheritance of the property and the income of the shrine are also linked with this seat, therefore it was included in inheritance. The fight for the seat of the superior of a shrine is usually seen in the courts or read in newspapers. Now,

it has been intensified so much that it has become a matter of life and death because people use this seat to get a high position in politics. Allama Iqbal has pointed towards this fact:

میراث میں آئی ہے انہیں مسندِ ارشاد
زاغوں کے تصرف میں عقابوں کے نشیمن

Meaning: In heritance, the sons of Saints have adorned the throne of spiritual guidance and persuasion of the perfect spiritual guide which, in truth is granted by the permission of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. It is a seat to guide Muslims and show them the path towards marifat of Allah. The perfect spiritual guide is worthy of this throne but not those who have inherited it. They use it out of the greed for offerings of devotees and to establish goodwill for political purposes. The seekers of world whose hearts are empty of Allah's love and filled with greed of the world have in their clutches the khanqah of the Insan-e-Kamil which was home to seekers of Allah where the Saints used to enlighten their hearts.

قُمْ بِاِذْنِ اللہ کہہ سکتے تھے جو رخصت ہوئے
خانقاہوں میں مجاور رہ گئے یا گورکن

Meaning: Prophet Christ's attribute is قُمْ بِاِذْنِ اللہ *(meaning: Rise by Allah's command)*. When he used to recite this, it would bring the dead back to life. The perfect spiritual guides who gave life to dead souls by saying this cannot be found anymore *(or they have gone in solitude)*. The khanqahs and shrines of the late spiritual guides are occupied by their descendants who are just selling their forefathers' religion, along with attendants of the shrine and grave-diggers. All of them have no knowledge of the glory of the shrine holders.

I question the reader that among the great Saints like Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, Daata Ganj Bakhsh, Moinuddin

Chishti, Fariduddin Ganjshakar, Bahauddin Zakariya, Nizamuddin Auliya, Qutbuddin Bakhtiar Kaki, Shah Abdul Latif Bhittai, Lal Shahbaz Qalandar, Bari Imam Shah Abdul Latif Kazmi, Shams Tabrizi, Rumi, Sultan Bahoo, Sultan Syed Abdullah Shah, Sultan Pir Mohammad Abdul Ghafoor Shah, Sultan Syed Mohammad Bahadur Ali Shah and Sultan Mohammad Abdul Aziz or other Saints who are no longer with us, who were the holders of superior seats of shrines? They earned respect and honour in the world of mysticism on their own, not by holding seat of a shrine.

اپنی دنیا آپ پیدا کر اگر زندوں میں ہے

Meaning: You can earn a respectable place in the world on your own. If your soul has been enlivened by the servitude of the perfect spiritual guide.

Sultan Bahoo considers an independent Faqeer, the genuine Faqeer implying that he is not bounded to a khanqah rather he also spreads beneficence by traveling. I have travelled all over Pakistan and was astonished to find out that people are worshipping the descendants of a respective Saint for seven generations. Although the descendants have no clue what spirituality is, they have crammed few lessons on spirituality through which they are making a fool out of people and are openly acting against shariah but people still do not understand. They spend summer in Europe and America and get their medication from there as well at the expense of the offerings of these devotees. They take part in politics, make money out of it and obtain respect, honour and much more. Opposers of spirituality have led people astray by quoting their examples.

INNOVATIONS THAT WRONGLY BECAME PART OF SPIRITUALITY

Few of the many innovations which have absurdly entered into Faqr and spirituality are discussed in the topic of fake and

imperfect spiritual guide in the previous pages. These innovations are mistakenly known to the common people as saintly. A few of them are mentioned below:

CALLING FAQR TO ANY OF THEIR INADAPTABILITY TO SHARIAH:

You will find old men in many corners of the streets who would either be clean shaved, sitting naked or would have adopted a new style that is to say wearing strings of beads around the neck, hands and feet and call themselves mendicants. Several have a few deceptive tricks which when performed before people would make people sit before them devotedly. These tricks result from incantations. People falsely interpret it as, some stations in Faqr, in which shariah has to be neglected, by seeing such people abandon shariah. In the way of spirituality this innovation ends the faith. Remember that whosoever turns back from the shariah of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam, will no longer be blessed with Allah's favour.

خلافِ پیغمبر کسے راہ گزید
کہ ہرگز بہ منزل نخواہد رسید

Meaning: Whosoever adopted the way opposite to the shariah of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam will never reach the destination.

WIN OVER BY GIVING TALISMANS:

People take keen interest in breaking relationships and creating bonds through talismans. Talismans are used to win over people to ultimately exploit them and bring them under subjugation. They are also used to bring a person's enemy under charm to break the enemy's relationships with his loved ones. It also includes making dummies of enemies and inserting needles in them. All of these are occult undertakings and are hence Satanic.

Satan brings people to do such satanic acts by coining a noble cause for them. Hence, it is in itself a wrong innovation in religion to give pure intentions to these Satanic works. A big crowd of devotees can be seen around these fake guides who give talismans and charms. To run their business they have made some henchmen who spread the word among people about their miracles. One must think that either it is only the job of Saints to make people fall in love and to end enmities through their spiritual powers or the hermits, Christian anchorite and schismatic spiritual guides can also do this through dark magic? Quran has narrated the reality of the effects of magic which is: "And they *(the Jews)* used to learn such *(magic)* from Harut and Marut by which they caused separation between husband and wife. Yet they cannot harm anyone by this except under the command of Allah". **(Al-Baqarah-102)**

GAMBLING THROUGH JINNS:

Jinns are used to guess prize bonds and lotteries winning number. Similarly, they are used in games betting and in gambling. People *(Hindu ascetics, Christian monks and schismatic spiritual guides)* who are involved in black magic, at times through their Satanic source, come to know that a particular number will be announced in the lucky draw of lottery, bond or anything gambling in nature which is informed to the most trusted henchman. Sometimes, instead of jinns this task is accomplished through numerology and ilm-e-Jafar[45]. How these people come to know the unknown? Perhaps only they can answer. Then what comes next is that both fake spiritual guide and devotees earn great profit. Their activities spread ineffable polytheism and wrong innovations in religion that only Allah can save us from their evil.

[45] A form of Islamic numerology

GRANTING SPIRITUAL SUCCESSION AMONG COMMONALTY:

Granting spiritual succession is to establish vicegerancy and is a critical responsibility. It is included in mysticism and is considered a pious deed if the vicegerent is well-intentioned and worthy of it. It is a sin to grant an unworthy person spiritual succession and it leads to chaos. Sufis grant it only to the deserving devotees. They never grant it to the disciple on the basis that he adopts to flattery of his spiritual guide within his circle, force people to follow him and accumulate wealth for the spiritual guide, neither is it granted so that he works towards reduction or eradication of a circle of other Shaikhs. The *(fake)* spiritual guide, who for the sole purpose to increase his influence, grants spiritual succession, gives rise to schism and this is the innovation in religion which defames both shariah and mysticism.

MAKING SPIRITUAL SUCCESSION AN INHERITANCE:

If spiritual succession is granted to the meritorious devotee then it does not matter whether he is from progeny or outside the family. It is a wrong innovation in spirituality to grant spiritual succession to descendants just to prevent it from exiting the family or to avoid an ascendant, who is not from progeny, to adorn the throne. Among Prophets those disciples held imperative positions who were worthy of it and those who were undeserving were never given succession. It is derived from here that granting incompetent persons spiritual succession due to their family connections is not the way of Prophethood hence it is an innovation in spirituality.

The pioneer of Naqshbandi order, Salman al-Farsi razi Allah anhu was not a progeny of Hazrat Abu Bakr razi Allah anhu. The pioneer of Sarwari Qadri, Chishti and Suhrawardiyya order, Hazrat Hassan of Basra was not from the family of Hazrat Ali razi Allah anhu. Rashidun Caliphs, who were the companions of

Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam, succeeded on account of their competencies and without being discriminated on lineage basis. They were Hazrat Abu Bakr, Hazrat Umar, Hazrat Osman and Hazrat Ali razi Allah anhum. Likewise, in previous eras, spiritual succession was also given on the basis of proficiencies and not on the account of nobilities and lineage. It does not entail that if someone is blessed with Saintlihood his son or grandson starts to call himself a Saint and has a right to spiritually lead.

Qutbuddin Bakhtiar Kaki who was the spiritual successor of Moinuddin Chishti of the Chishti order was not his son, Fariduddin Ganjshakar, the spiritual successor of Qutbuddin Bakhtiar Kaki was not his son and likewise Nizamuddin Auliya, the spiritual successor of Fariduddin Ganjshakar was also not his son. In Sarwari Qadri order, the Divine Trust that was transferred from Sultan Bahoo[46] also had no intervention of lineage. Sultan Mohammad Abdullah Shah Madni Jilani[47] came from Madina to whom the blessing of the Divine Trust was transferred by Sultan Bahoo. From him it was transferred to Sultan Pir Mohammad Abdul Ghafoor Shah Hashmi Qureshi[48] who further transferred it to Sultan Syed Mohammad Bahadur Ali Shah Kazmi Al Mashhadi[49] after whom it was transferred to Sultan-ul-Auliya Sultan Abdul Aziz[50] and it is not the lineage which relates all of them. Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali[51] was the son of Sultan Mohammad Abdul Aziz but he was also his most deserving disciple for the Divine Trust and it had been decided since eternity that he would be the possessor of the Divine Trust. If the Divine Trust was to be decided according to the lineage then Sultan Mohammad Asghar Ali's elder brother and Sultan

[46, 47, 48, 49, 50, 51] To know about all these Saints and the sequence of transference of Divine Trust among them please read the book *"The Spiritual Guides of Sarwari Qadri Order"*.

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Mohammad Abdul Aziz's eldest son Sultan Safdar Ali would be the one to whom it would have been transferred.

KEEKING DISCIPLES IN THE SAME FAMILY AFTER THE DEATH OF THE SPIRITUAL GUIDE:

This is another innovation which has appeared in mysticism nowadays. It is very important that there is a connection between the spiritual guide and the disciple. Connection brings a lot of beneficence and spiritual progress. But it is schism to force and induce people to take oath of allegiance with the sons of the late spiritual guide or with his khalifah, to prevent them taking oath to someone else. If the spiritual successor of the spiritual guide is perfect then he will not attempt all of this but if he is imperfect then he will try any ruse to convince the devotees to stay in his circle.

GUIDANCE TO AVOID AN IMPERFECT SPIRITUAL GUIDE

We have elucidated about the imperfect spiritual guides. Shaikhs of all orders have guided us to avoid them. A Muslim, due to his vile acts, cannot represent Islam, correspondingly, a fake and sinful spiritual guide cannot represent Faqr and mysticism. It is not allowed in shariah that a person is penalized because of the wrongdoings of his neighbour. Likewise, it is not right to blame a pure religion Islam due to sinful acts of a few groups of Muslims and impute Sufis of pure disposition with the undertakings of fake spiritual guides.

- Shaikh Ahmad Zarruq says that fake spiritual guides are people of lust, their sayings should be rejected and actions disregarded. However, due to their presence in the circle of mysticism, Mystics should not be renounced. Good and bad people are present in every field of life and this will continue

till the Day of Judgement. All the Islamic jurists, teachers, judges as well as traders, rich people and leaders are not the same, likewise are the Sufis. Islamic scholars also have two categories: vicious savants and true scholars. One cannot renounce the true scholars because of vicious savants. In Sufism also, some are appointed at highest spiritual stations and others are fake spiritual guides. This fact is so obvious that everyone knows it and there is no room for doubt. A person should first of all recognize his Lord so that he can distinguish His people.

Sultan Bahoo sets the standard for the seeker that he is the one who seeks only the Divine Essence and for spiritual guide that he has supreme authority over Ism-e-Allah Zaat and grants the seeker on the first day Sultan-ul-Azkar *(The king of Invocations)*, contemplation of Ism-e-Allah Zaat and mashq murqoom-e-wajudia[52] and takes him to the paramount level. He says:

- One should get religious instruction and persuasion only from a perfect spiritual guide. One should get rid of imperfect and false spiritual guide as soon as possible. How can a person recognize whether the spiritual guide is perfect or imperfect? The perfect spiritual guide grants the seeker invocation of Ism-e-Allah Zaat and orders him to do mashq murqoom-e-wajudia and takes the seeker to the Divine presence by his spiritual attention. While, the imperfect and false spiritual guide just makes false promises. **(Noor-ul-Huda Kalan)**

Sultan Bahoo says:

آپ نہ طالب ہین کہیں دے، لوکاں نُوں طالب کر دے ھُو
چانون کھیپاں کر دے سیپاں، قہر اللہ توں ناہیں ڈر دے ھُو

[52] Practice of inscribing Ism-e-Allah Zaat on body in a particular manner.

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عشق مجازی تلکن بازی، پیَر اَوَلّے دَھر دے ھُو
اوہ شرمندے ہوسن باھُوؒ، اندر روز حشر دے ھُو

Meaning: It is necessary for a spiritual guide that he himself first learn the spiritual guidance and persuasion from the perfect spiritual guide, be accomplished in it and then carry out the duty to guide and persuade. Imperfect spiritual guides could not become seekers of Allah, neither they took oath of allegiance on the hands of the perfect spiritual guide nor are accomplished in Faqr. They started guiding people without taking permission from the perfect spiritual guide. Instead imperfect spiritual guides are in the deception that as their forefathers were Saints, hence they are titled to sainthood and consider the throne of Divine guidance and persuasion as their inheritance. Like shop keepers they sell marifat and succession. To take guidance and persuasion from them is depraving and an unlawful act. They are playing the dangerous game opposite to Divine love. On the Day of Judgment these people will be disgraced and regretful.

پیر ملیاں جے پیڑ ناں جاوے، اُس نُوں پیر کی دَھرناں ھُو
مُرشد مِلیاں اِرشاد نہ مَن نُوں، اوہ مرشد کی کرناں ھُو
جس ہادی کولوں ہدایت ناہیں، اوہ ہادی کی پھڑناں ھُو
جے سر دِتیاں حق حاصل ہووے باھُوؒ، اُس موتوں کی ڈَرناں ھُو

Meaning: If your spiritual guide is not able to give relief to your inner pain, then he is worthless. The spiritual guide who cannot change the state of your heart has got no spiritual powers, how can he lead you on the way to Allah? So what is the use of having such a spiritual guide? But if you have got the perfect spiritual guide who can take you directly to Allah then do not hesitate to sacrifice even your life for him!

Sultan Bahoo says:

- ❖ The perfect spiritual guide is like the pure soul whereas imperfect spiritual guide is like a dog. **(Majalisa-tul-Nabi Khurd)**
- ❖ The spiritual guide who does not grant the contemplation of Ism-e-Allah Zaat is not worth guidance. **(Noor-ul-Huda)**

Here he has mentioned "contemplation" and not "invocation". In Sultan Bahoo's order the contemplation and invocation of Ism-e-Zaat are conjoined.

Allama Iqbal exhorts to get associated with the sacred assembly of the perfect spiritual guide because without him one cannot uncover the secrets of Faqr. He also persuades the people to avoid the company of superficial fake spiritual guides and holders of the superior seat of shrines because they have nothing but verbosity and altercations. According to his teachings one should protect oneself from these hunters and their traps because if the seeker is misguided by them, he can even lose his faith instead of accomplishing in it. The great poet seems disappointed from both madrasas[53] and khanqahs of the contemporary age. He says:

اٹھا میں مدرسہ و خانقاہ سے غمناک
نہ زندگی، نہ محبت، نہ معرفت، نہ نگاہ

Meaning: I left the fake khanqahs, as there was no life for spiritual self, no recognition or marifat of Allah, no proximity and vision of Him, and none of the spiritual sight to alter hearts.

گلا تو گھونٹ دیا اہلِ مدرسہ نے ترا
کہاں سے آئے صدا لَآ اِلٰـہَ اِلَّا اللّٰـہ

Meaning: In the present times only worldly knowledge is taught in schools, colleges and universities etc. and in the same way madrasas focus on outward knowledge of Quran, Islamic jurisprudence and Arabic grammar etc. Core of the studies of

[53] Religious schools

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none of the institutes lies in the marifat and Ishq of Allah which is the real faith. لَآ اِلٰهَ اِلَّا اللّٰه *(Meaning: There is absolutely no one worthy of worship except Allah)* is to be able to see Allah and be accomplished in His marifat and then the heart and soul verify that there is no God except Allah. One must have relation with only Him, have complete faith in Him and love for Him only. To only say لَآ اِلٰهَ اِلَّا اللّٰه verbally, with love and dependence on worldly relations in heart, is meaningless.

۞ مکتبوں میں کہیں رعنائیِ افکار بھی ہے؟
خانقاہوں میں کہیں لذتِ اسرار بھی ہے؟

Meaning: In the modern educational institutes there is no effort towards Ishq of Allah, accomplishment of His marifat and embellishment of thoughts. On a similar note seekers of Allah are no longer spiritually trained in the fake khanqahs where there were once present Sufis, Saints and Faqeers who acquainted them with the secrets of Allah.

۞ یہی شیخِ حرم ہے جو چرا کر بیچ کھاتا ہے
گلیمِ بوذرؓ و دلقِ اویسؓ و چادرِ زہراؓ

Meaning: The ostensible spiritual guide generates respect among people by using the name and teachings of his grand and sacred forefathers. He can even sell Abu Dhar al-Ghifari's tattered quilt, Uwais al-Qarani's saintly clothes or the head covering cloth of Hazrat Fatima razi Allah anha for his benefits.

۞ باقی نہ رہی تیری آئینہ ضمیری
اے کشتۂ سلطانی و ملّائی و پیری

Meaning: Nowadays, there is no purgation of heart and soul. Muslims are being misguided by kings, leaders, Muslim clerics and fake spiritual guides hence going astray from the real faith.

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❁ جانتا ہوں مشرق کی اندھیری رات میں
بے یدِ بیضا ہے پیرانِ حرم کی آستین

Meaning: In these dark ages, imperfect self-styled spiritual guides are present in abundance everywhere in Muslim countries. A true seeker rarely finds the perfect spiritual guide, whose sacred hands possess the spiritual strength like the hand of Prophet Moses which shone with a bright light.

❁ خداوندا یہ تیرے سادہ دل بندے کدھر جائیں
کہ درویشی بھی عیّاری ہے سلطانی بھی عیّاری

Meaning: Allah! Where should Your seekers go for guidance in this age of fraud where there is abundance of fake spiritual guides and fake Faqeers.

❁ غضب ہیں یہ مرشدانِ خود بیں خدا تری قوم کو بچائے
بگاڑ کر تیرے مسلمانوں کو یہ اپنی عزت بنا رہے ہیں

Meaning: These fake spiritual guides plunder wealth from people and only seek their own benefit. May Allah save the nation from them! They want to be respectful in society by claiming to be the guide of Muslims, but the reality is that they are impairing and spoiling the Muslims.

❁ ہوئنکو نام جو قبروں کی تجارت کر کے
کیا نہ بیچو گے جو مل جائیں صنم پتھر کے

Meaning: The caretakers of the shrines are embezzling the offerings of the devotees of the late Saints. They earn respect by trading upon the shrines of the sacred ancestors. It is even expected from them to start selling idols owing to their lust to earn money.

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سکھا دیئے ہیں اسے شیوہ ہائے خانقاہی ❁
فقیہہِ شہر کو صوفی نے کر دیا ہے خراب

Meaning: Nowadays even Islamic jurists and teachers take oath of allegiance like Sufis and make devotees which was not their right.

نذرانہ نہیں، سود ہے پیرانِ حرم کا ❁
ہر خرقہ سالوس کے اندر ہے مہاجن

Meaning: The offerings which are taken by fake spiritual guides and by those spiritual guides who claims sainthood on account of their lineage is like the interest[54].

فقیہہِ شہر بھی رہبانیت پہ ہے مجبور ❁
کہ معرکے ہیں شریعت کے جنگِ دست بدست

Meaning: The Islamic jurist in the city has left all his activities becoming confused and has adopted a monastic lifestyle because Islamic scholars belonging to different sects are fighting upon the laws of shariah, reinterpreting them and giving them many new forms which has confused even the jurists so they have withdrawn themselves from this unnecessary argumentation.

صوفی کی طریقت میں فقط مستیِ احوال ❁
ملّا کی شریعت میں فقط مستیِ گفتار
وہ مردِ مجاہد نظر آتا نہیں مجھ کو
ہو جس کے رگ و پے میں فقط مستیِ کردار

Meaning: In fake Sufism, there is left only outward ecstasy i.e. a person becomes indifferent with no understanding about his whereabouts. In shariah, there are left only intoxication to verbosity and fondness to sermonize with no applicability of

[54] Interest on borrowings is forbidden in Islam.

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behaviour as per shariah to oneself. The Muslims of today are depleted of Ishq of Allah. I cannot find the Momin[55] whose whole self, physical and spiritual, virtually endeavours on the path to Allah, wages war against his own nafs and is engrossed in the Ishq of Allah.

In short, leadership of the perfect spiritual guide is most crucial in the path of Faqr but one should avoid fake guides who rob a person's faith. Those who set out to search Allah with pure intentions they are being protected from fake guides. Allah Himself is their protector in Whose search they have set out and the one who is protected by Allah Himself, no power can misguide him.

SELECTING THE PERFECT SPIRITUAL GUIDE

A seeker will find no difficulty in selecting the perfect spiritual guide after acknowledging the prerequisite to one. A beginner cannot measure the spiritual powers of the perfect spiritual guide and there is no necessity for it. A seeker or devotee as a beginner should keep in view the following matters while deciding on a spiritual guide:

(1) Present oneself in the assembly of a Saint and observe whether during that duration there ensued or not, minimum occurrences of Satanic apprehensions and evil suggestions, in heart and did love and fervour of Allah and Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam were experienced by him? It does not matter if on leaving the assembly of the Saint, his state returned to the condition as it was before meeting the Saint. Important is to know whether he experienced even a minor change in him or not during his stay in the company of a Saint.

[55] True believer

(2) That Saint's devotees or some of the devotees have positively improved or not. Before they became a disciple what were they like and afterwards what kinds of changes transpired in them.

(3) As long as the seeker sat in the Saint's company did the Saint spoke any words related to his state or not from which he received guidance and felt spiritual assistance for solving any of his confusion or tenacious problems.

(4) According to the teachings of Sultan Bahoo a spiritual guide should not only himself be accomplished in the contemplation of Ism-e-Allah Zaat but should also instantly after oath of allegiance from a disciple grant him invocation of Hoo and contemplation of Ism-e-Allah Zaat. If their ensues no spiritual development from the invocation and contemplation of Ism-e-Allah Zaat then he is not the perfect spiritual guide. He is the perfect spiritual guide if a disciple feels spiritually benefitted, his views and ideas start to alter and he inwardly renounces the world and becomes absorbed in Allah.

If, from the above mentioned matters, a person develops a positive view, then he should take oath of allegiance, fully trusting that Saint, because he cannot find anyone better than him *(as far as his spiritual development is concerned)*.

TAKING OATH AGAIN OR RENEWAL OF OATH OF ALLEGIANCE

Oath of allegiance is likened with marriage and provisions of oath is corresponding to provisions of marriage that is as long as the husband lives, it is prohibited for the wife to consider any other man as her husband. Similarly, to refer to another spiritual guide in the life of one's perfect spiritual guide is forbidden. However, in following conditions taking oath again or renewal of oath is allowed:

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- If after oath, a devotee comes to know: the spiritual guide is imperfect; he is not from a Sufi order; he does not have abilities of the perfect spiritual guide; he is not a spiritual successor of any perfect Saint; disciple took oath of allegiance for proximity and union with Allah but none was achieved; he did not find the straight path; his soul was not vivified, he was not transformed spiritually and remained the same before and after the oath then the devotee has the right to break the oath of allegiance. If spiritual guide is imperfect and is not spiritually linked to any spiritual order then there is no need to break the oath as there was no oath to begin with. Nowadays, as per inheritance law, the holders of the superior shrine seat are from the family of the Saint. They get to possess the seat through courts if needed. These categories of fake Saints come under the above mentioned types. If a person takes oath of allegiance at their hand then according to spirituality no oath has occurred.
- The spiritual guide has passed away and the disciple could not accomplish the pathway of Faqr so long as he lived. His journey went in cessation and he is incompetent to further progress in Faqr through the beneficence, from the grave, of the late Sufi, then it is not only right but obligatory to take oath of allegiance again.
- If oath of allegiance was taken in childhood, on the accord of parents or someone else's persuasion, without adequate understanding then that oath of allegiance is called bayat-e-tabarruk. In adulthood or maturity the person is free to take oath on a spiritual guide's hands towards whom he feels inclined.
- If a spiritual guide neither blesses the seeker spiritually nor trains him spiritually and continuously remains indifferent to him then he can have recourse towards another Shaikh or the perfect spiritual guide. It would be right for the perfect

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spiritual guide to take oath of allegiance from him and spiritually train him.

- ❖ If spiritual guide is missing and the disciple could not stay in connection, even spiritually. He does not know the whereabouts of the spiritual guide then oath of allegiance can be taken again.
- ❖ If an unaccomplished Saint was given spiritual succession and the right to take oath of allegiance on the condition that he will complete the way of Faqr and would accomplish whatever remains unaccomplished but, even after the opportunity, he could not achieve it, then his disciples have the right to break the oath of allegiance with him.

According to the teachings of Sultan Bahoo, the perfect spiritual guide is the one who gives the seeker *(disciple)* Sultan-ul-Azkar *(Hoo)* for invocation, Ism-e-Allah Zaat for contemplation and to purify his inner self the practice of mashq murqoom-e-wajudia. A spiritual guide who cannot do this, should not be followed and his oath should be broken. Then oath of allegiance should be taken to a spiritual guide who possesses contemplation of Ism-e-Allah Zaat and can grant it to his disciples too.

THE IMPORTANCE AND EXCELLENCE OF THE PERFECT SPIRITUAL GUIDE ACCORDING TO RESPECTED SUFIS

GHAUS-UL-AZAM SHAIKH ABDUL QADIR JILANI

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says:

- ❖ If fate is kind and takes you to the court of the perfect spiritual guide, who is aware of the Divine secrets, then indulge yourself in making him happy. Follow his orders and leave all those matters which were expedient to do so for you once. Do not object on affairs of the perfect spiritual guide to

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which you are not familiar, because demurring only leads to discord. The incident of Khidr *(narrated in surah Al-Kahf)* killing a child to which Prophet Moses opposed, should be sufficient.

- ❖ Endeavour to join the assembly of the perfect spiritual guide because it blesses with the accomplishment in religion. In their celestial company and assembly a person's heart is filled with the pure love of Allah, whose value is only known to those who have been blessed with the invocation of Allah's name. **(Ghunyat-ul-Talibeen)**
- ❖ O' people of Allah! You live in a material world of ways and means, so you need a medium. Ask your Holy Lord for a spiritual doctor *(spiritual guide)* who would cure the diseases of your souls. Ask Him for a healer who would give you the remedy you require. Seek such a guide who holds your hand and leads you towards the true path of salvation. Be close to the beloveds of Allah who are the nearest and most obedient to Him. They are the custodians of the doors of the Divine path. **(Al-Fateh Rabbani, Malfoozat-e-Ghausia)**
- ❖ You are *(spiritually)* blind, find the one *(the perfect spiritual guide)*who holds your hand. You are ignorant, find a man of intellect *(the perfect spiritual guide)* and when you find the one, then stay in his company, follow his words and accept his opinions and ask him the rightful path *(that which leads to Allah)*. When under his guidance you reach the rightful path then remain there and achieve Allah's marifat. **(Al-Fateh Rabbani, Section-4)**
- ❖ Since Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam is not physically present for you to follow, so when you follow the sacred men *(perfect spiritual guides)* who are his perfect followers and have always obeyed him steadfastly, it is as if you have followed the Holy Prophet. Seeing them is like seeing the Holy Prophet. **(Al-Fateh Rabbani, Section-14)**

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- Find the man *(spiritual guide)* who is like a mirror for your faith. You can correct your faith by looking at him just like you correct your physical appearance by looking in the mirror and improve yourself. Be wise! why this lust and for what! You say that you do not need anyone who can guide you, while it is the saying of the Holy Prophet, "A Momin is a mirror of other Momin". When a Momin's faith is perfected then he becomes a mirror for the rest of the mankind. The people check their faith in the mirror of the conversations, meetings and proximity of that Momin *(the perfect spiritual guide)*. **(Al-Fateh Rabbani, Section-61)**
- The perfect Saint *(perfect spiritual guide)* possesses the sainthood of the Holy Prophet which is the spiritual part of his Prophethood. The Holy Prophet himself entrusts this sainthood to that Saint. The religious scholars who only have the superficial knowledge of religion should not be taken as the 'perfect Saints' because if we do consider them as the heirs of the Prophet then they would just have uterine relation with him. True heirs are those who are the real children of a father because they are more related to the father than all the other uterine children. That is why, Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam said, "One portion of knowledge is kept secret which is known only to the Divine scholars *(i.e. the perfect spiritual guides)*. **(Sir'r-ul-Asrar, Section 5)**
- If you want salvation then you must adopt the company of a perfect spiritual guide who knows all the Divine orders and is proficient in the Divine knowledge. He will teach you the true knowledge, make you aware of the rules of the court of Allah and will lead you on the way to Allah. It is necessary for a disciple to have a guide and custodian because this world is like a jungle where there are many dangerous snakes and scorpions, horrible wild animals and many other kinds of disastrous dangers *(i.e. hurdles in the way to Allah)*. The perfect spiritual guide will save him from all the catastrophes

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and show him the safe ways. If the disciple will travel through this jungle without a guide, he will surely be harmed.

O′ traveler of the path of the world! Do not be separated from the caravan, guide and the companions. Otherwise your life, wealth and every asset will be lost. O′ traveler of the path of the hereafter! You must remain alongwith the perfect spiritual guide, as he will take you to the destination. Serve him with devotion on this path, regard him and never be heedless to his opinion. He will teach you the true knowledge and elevate you close to Allah. **(Al-Fateh Rabbani, Section-50)**

- It is obligatory on a person to vivify his soul in this material world before physical death. It is accomplished from the man of Divine persuasion *(the perfect spiritual guide)* because in hereafter one reaps what he has sowed in the world and if a person does not sow anything then what will he reap in the hereafter? This sowing means performing spiritually good deeds for the betterment of outward and inward existence of a person. **(Sir'r-ul-Asrar, Section 8)**

SULTAN BAHOO

Sultan Bahoo says in his book *Ain-ul-Faqr*: "One must know that who can be called the perfect spiritual guide? What qualities and attributes does he possess? How does he submerge the seeker in the Divine Oneness and bless him with presence in the sacred assembly of Prophet Mohammad? What can be acquired from the spiritual guide? What is his own status and rank? Spiritual guide possesses Divine powers as he is the Faqeer Fana Fillah Baqa Billah *(annihilated in Allah and immortal with Him)*. Spiritual guide is the giver of life *(to the soul)* and death *(to the nafs)* and is indifferent to all the needs. He is like a Paras[56] stone and also like a touchstone. His glance is beneficent like the sun

[56] The stone which turns everything to gold that touches it.

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which changes all the bad qualities of the seeker into good ones. He is like a dyer *(who changes the inward colour of seeker by diverting his attention from worldliness to Allah)*. Spiritual guide is a well informed person and is aware of all the qualities of a seeker just like a betel leaf chooser is aware of the qualities of betel leaves.

آہن کہ بپارس آشنا شد
فی الحال بصورتِ طلا شد

Meaning: The iron which touches Paras stone, at once turns into gold.

The spiritual guide is virtuous like Prophet Mohammad and is more kind than one's parents. He is the great leader and guide on the way to Allah, bestower of jewels just like a mine of diamonds and gems, a wave of munificence like an ocean filled with pearls, patron for every destination like a key for every lock, indifferent to worldly wealth and free of all greed. He loves the seekers of Allah more than his own life. Spiritual guide is the Dervish having none of material luxuries. Spiritual guide is like a corpse laver. He is always in search of a seeker whose nafs is dead and who wishes to reach the stage of مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا meaning: "Death before dying" where his soul becomes alive and material body dies. Only such a true seeker can suffer the hardships on the way of Faqr, while the disobedient seekers are stubborn and follow their own will. Spiritual guide can also be compared to a potter who makes pots out of earth. The earth does not dare to object before the potter in whichever way he holds or moulds it.

گل را چہ مجال است کہ گوید بکلال
از بہر چہ سازی و چرا می شکنی

Meaning: How can the earth dare to ask the potter what is he doing with it and what is he making out of it?

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The spiritual guide must be the knower of Allah and the seeker should have complete trust upon him. Spiritual guide is the real companion of the seeker, about whom the Holy Prophet said:

اَلرَّفِیْقُ ثُمَّ الطَّرِیْقُ

Meaning: First find a companion, then set on the journey.

باھوؒ! مرشدانِ این زمانہ زر بگیر
ہر کہ نظرش زر کند آن بینظیر

Meaning: O' Bahoo! The *(fake)* spiritual guides of this age want to grab more and more wealth and on the other hand the perfect spiritual guide whose glance can turn soil into gold *(i.e. a common person into a lover and beloved of Allah)* is rare.

باھوؒ! مرشدانِ این زمانہ زر پرست وزن پرست
زن پرست وزر پرست و دل سیاہ وخود پرست

Meaning: O' Bahoo! The *(fake)* spiritual guides of this age are the lovers of wealth and women. They are egoistic, arrogant and dark hearted.

باھوؒ! مرشدانِ واصلانِ حق عشق سوز
ہر ساعتی ہر دم بسوزد شب بروز

Meaning: The true spiritual guides who are unified with Allah, burn in the fire of His Ishq every moment day and night.

Listen! The existence of a human is like milk. Just like curd, lassi[57], butter and ghee are contained in the milk *(as they all are obtained after processing the milk)*, similarly nafs, qalb[58], soul and sir'r[59] all are present at a particular point in the existence of

[57] The milky drink which is obtained on churning the curd

[58, 59] The inner self of a human being has subtle layers which are; the qalb *(the heart or inward)*, the soul, the sir'r *(the Divine Secret)*, khafi *(The Hidden, The Divine Soul)*, Ana *(The Divine Essence)*. Ana is the inner most core which contains everything.

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humans. When a little curd is added in the milk and it is left over night, the milk converts into curd. When that curd is churned, butter is produced which comes up and lassi is left below. Then that butter is heated on fire which removes the impurities from the butter and pure ghee is obtained. Just as a woman completes her job by converting the milk into ghee, the spiritual guide should also accomplish his task. He should show his disciple the points of nafs, qalb, soul and sir'r separately in his existence and should also reveal upon him the point of Divine favour and the points of knowledge of Shariat[60], Tareeqat[61], Haqeeqat[62] and Marifat[63]. He must also make the disciple aware of the points of evil, Satan and the inward diseases like greed, jealousy, arrogance etc. in his being, all separately. Just as a butcher slaughters a goat, removes its hide, separates the veins and other useless things from the edible meat and throws them away, the spiritual guide should also separate the evil from the existence of the seeker". **(Ain-ul-Faqr)**

- When you see a *(so called)* Faqeer who toils hard in austerity, asceticism and abstinence but is unaware of the spirituality and inward way to Allah, get to know that he is depraved and his end will also be among the depraved ones. **(Ain-ul-Faqr)**
- There are two kinds of Faqeers. One are those who are the men of outward ways and others are the men of inward ways. Those who struggle outwardly by eating less but are unaware of the inward, will end up in falsehood. Whatever

[60, 61, 62, 63] Shariat, Tareeqat, Haqeeqat and Marifat are our levels of Divine closeness. People at the level of Shariat follow the shariah of Prophet Mohammad perfectly and sincerely to attain closeness of Allah. They are people of physical prayers and deeds. When they reach the level of Tareeqat they toil to gain inward purity by taking oath of allegiance of the perfect spiritual guide. On attaining the inward purity they reach the level of Haqeeqat where they find the reality through the Ishq of Allah. Ishq of Allah leads to the next level of Marifat where they get the Divine knowledge after having vision and closeness of Allah.

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the men of inward eat, converts into Noor[64] twice as much as they eat. The food of Faqeers is Divine light, their inward is like a stove, their heart is the heavenly Kaaba, their sleep is presence before Allah and their end is forgiven. For them, the ascetics are the labourers who struggle to get place in paradise. **(Ain-ul-Faqr)**

- ❖ Spiritual guides are also of two kinds; one is the spiritual guide who is a man of effective spiritual sight and other the *(fake)* spiritual guide who seeks wealth. Former is the spiritual guide who grants eternal union with Allah and latter is the one who demands his portion of wealth from the annual income of his disciples. **(Ain-ul-Faqr)**
- ❖ True spiritual guide is like a shady tree, he endures the severity of weathers himself and provides shade and comfort to those sitting under it. The spiritual guide should be against the *(attractions of)* world and the perfect follower of religion, while the seeker should trust him and should not hesitate to sacrifice his wealth and life for spiritual guide. The spiritual guide should be like the messenger of Allah and the seeker should be like a friend of Allah. **(Ain-ul-Faqr)**
- ❖ Mediation *(through the spiritual guide)* is better than excellence gained by knowledge. While committing sin, knowledge or excellence cannot stop a person but mediation *(spiritual guide)* can. Just as Prophet Joseph was saved from the evil of Zulaikha due to the mediation *(of his spiritual guide and father, Prophet Jacob)*. The Holy Prophet said:

  ❁ اَلشَّيْخُ فِيْ قَوْمِهٖ كَنَبِيٍّ فِيْ اُمَّتِهٖ

  Meaning: A Shaikh among his devotees is like a Prophet among his nation.**(Ain-ul-Faqr)**
- ❖ The Arifs[65] are also of three kinds i.e. the Arif of the world, Arif of the hereafter and Arif of Allah. The Arif of the world

[64] The Divine light
[65] The knowers, here Arif refers to the spiritual guide.

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seeks worldly wealth, fame, respect, inclination from people and wants to increase the number of his disciples. He uses the name of his pious ancestors to earn respect from devotees, builds monasteries, wanders in the earth and skies, shows miracles and supernatural acts to attract people and wishes to have relations with the kings. These are the attributes and ranks of eunuchs. The disciples of such eunuch spiritual guide are also the same. Second are the Arifs of hereafter who worship a lot just for the sake of heaven and acquire austerity and abstinence out of the fear of hell *(i.e. none of their act is purely for Allah)*. They are the men of outward knowledge *(of religion)*. Their level is *(inferior and weak)* like that of women and their disciples are also the same.

زاہدا! از بیم دوزخ چند ترسانی مرا
آتشی دارم کہ دوزخ نزد آن خاکستر است

Meaning: O ascetic! Why do you frighten me of the fire of hell? There is such an intense fire *(of Ishq)* inside me which can burn even the hell.

Third is the Arif Billah[66] who is the Arif of Allah, he is drowned in the Divine Oneness and is blessed with presence before Allah. Indifferent to the world and hereafter, he is happily occupied with Allah. Only Allah! Everything other than Allah is just lust. **(Ain-ul-Faqr)**

❖ Who is a spiritual guide? One who can give life to the heart and death to the nafs. When such a spiritual guide becomes angry with a disobedient disciple, he gives life to that disciple's nafs and death to his heart by his wrathful attraction. Spiritual guide is the one who is so much accomplished in Faqr that he has forbidden everything upon himself except Allah. He is an eternal pilgrim upon whom everything is

[66] The knower of Allah who is One with Him.

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unveiled. Spiritual guide is like a physician and the disciple is like a patient. When a physician treats a patient he gives him bitter and sweet medicines and the patient must take those medicines so that he is cured and becomes healthy. **(Ain-ul-Faqr)**

❖ Spiritual guide is an embodiment of kindness, he is the confidant of Divine secrets and the granter of Divine love to his disciples. Spiritual guide is like a sword, only that seeker may go near him who is ready to behead himself. Spiritual guide is like a knife, only that seeker goes near him who can slaughter himself with his own hands. Spiritual guide is the angel of death like Izrail, only that seeker goes near him whose life is not dear to him. Spiritual guide is the house of hunger, one who can bear starvation may go near him. Spiritual guide is like a gibbet, one who can hang himself till death may go near him. Spiritual guide is like fire, one who can burn his infidel nafs may go near him. Whoever comes near spiritual guide with sincerity should only keep in view the love of spiritual guide and must not check his good and bad. Detecting good and bad is the job of spies, not the true seekers of Allah.

باھُوؒ طالبانِ ایں زمانہ دون بدون
طالبان را نیست طلبش بی چگون

Meaning: O' Bahoo! The disciples of this age are mean and cowards, they do not want to attain closeness of Allah.**(Ain-ul-Faqr)**

What is the sign of the perfect spiritual guide?

❖ The perfect spiritual guide blesses the seeker with Ism-e-Allah Zaat on the very first day and asks him to write it on his heart and engrave it on his soul. When the seeker successfully imprints it on his heart through contemplation, spiritual guide asks the seeker by his spiritual attention to

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observe this Ism-e-Allah Zaat. When the seeker looks at it, it starts glowing like the sun by the Self-disclosure of the Essence *(Allah)*. **(Noor-ul-Huda Kalan)**

- The perfect spiritual guide is the one, who not only blesses the seeker with invocation of Ism-e-Allah Zaat but also grants its contemplation. The spiritual guide who cannot give *(invocation and contemplation of)* Ism-e-Allah Zaat to the seeker is not a true spiritual guide. **(Noor-ul-Huda Kalan)**
- The perfect spiritual guide bestows Ism-e-Allah Zaat to the seeker of Allah on the very first day. **(Qaleed-e-Janat)**
- There are no hurdles like mighty mountains and vast oceans between Allah and His seeker nor miles of lengthy journey to travel. Rather there is a thin veil *(of nafs)* which is slighter than the layer of an onion and is very easily removed by the contemplation of Ism-e-Allah Zaat and attention of the perfect spiritual guide who is the possessor of the Divine secret. If you want to come, doors are open. Otherwise, Allah is free of all needs, worthy of all praise. **(Kaleed-ul-Tauheed Kalan)**
- The perfect spiritual guide knows every path and way stations of the esoteric self and is solver of all its difficulties. He is the name of the Divine favour. Nothing is achieved unless Divine favour is granted. Without the perfect spiritual guide none of the struggle of the seeker is fruitful even if he spends his whole life in hard mystic practices because without a spiritual guide no one has ever reached Allah. Spiritual guide is like a vigilant and skilled captain of the ship who is aware of all the hazards of the way and knows all the methods to overcome them. Without the captain, the ship would surely sink. For a seeker, perfect spiritual guide himself is the ship as well as the captain. One who understands, will understand. **(Ain-ul-Faqr)**
- Get to know and understand it verily that Allah is in the heart of the possessor of Divine secrets *(i.e. the Insan-e-Kamil).*The Divine ocean of Oneness of Allah is present in

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the heart of Momin[67]. Whosoever wants to gain the truth and have union with Allah, must first of all find the perfect spiritual guide who is actually the possessor of all the treasures of heart. The person who becomes the spiritual confidant does not remain deprived of the vision of Allah. **(Ain-ul-Faqr)**

- The perfect spiritual guide is one who is conversant of the seeker's various spiritual states; his words and deeds; his level of marifat, proximity and union with Allah; his point of views as well as his apprehensions and thoughts. Spiritual guide should be numinously vigilant to such an extent that he is always on the spiritual as well as material lookout of the devotee and is divinely watchful of him every moment and to all his matters. Spiritual guide should be spiritually accomplished so that when the seeker gains Divine presence through the powers of Ism-e-Allah Zaat he should witness the spiritual guide omnipresent and omniscient and have thorough credence in spiritual guide. Not every person is worthy to be a spiritual guide, spiritual guide is like a philosopher stone whose association makes common people spiritually elevated. **(Kaleed-ul-Tauheed Kalan)**
- The perfect spiritual guide bestows the Divine knowledge of marifat and vision of Allah upon the seeker through contemplation of Ism-e-Allah Zaat and shows him the reality of this carrion world, so that he is disgusted of its charm and repents a thousand times. The perfect spiritual guide is the one who unveils the Divine Essence through contemplation of Ism-e-Allah Zaat and then returns to Ism-e-Allah Zaat, because no status, from eternal beginning till eternal end, is out of Ism-e-Allah Zaat and never will be. **(Noor-ul-Huda Kalan)**
- If a person continues prayers and hard mystic exercises throughout his life and says his prayers on one leg for thirty

[67] True believer. Here "Momin" refers to the Insan-e-Kamil who is the perfect spiritual guide for the seekers of Allah.

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years, even then he will not be able to know the spiritual secrets and can never have vision of Allah. This supreme blessing can never be found without the grace of spiritual guide. One glance of the spiritual guide is better than prayers of years. **(Ameer-ul-Kaunain)**

- The spiritual guide of the Sarwari Qadri order is the most comprehensive book of all the books, outwardly as well as inwardly. For a seeker, he is a complete and perfect collection of every kind of knowledge. By reading this book, a seeker annihilates in Allah in such a graceful manner that there remains no veil between him and Allah. The seeker who reads this book with complete faith, sincerity and purity of heart, surely reaches his destination very soon. **(Kaleed-ul-Tauheed Kalan)**

عارف کامل قادری بہر قدرتے قادر و بہر مقام حاضر

Meaning: The perfect Qadri knower of Allah *(spiritual guide of the Sarwari Qadri order)* is empowered to do everything and be present everywhere i.e. he is omnipotent and omnipresent. **(Risala Roohi Sharif)**

There are two kinds of spiritual guide of the Sarwari Qadri order:

SAHIB-E-ISM[68]: Who possesses only the invocation of the name of Allah. He holds the status of common creation. These spiritual guides are just khalifahs and their disciples spend all their lives in carving the name of Allah on their hearts.

SAHIB-E-MUSAMMA[69]: He is the Faqeer who is annihilated in Allah and has become immortal with Him i.e. he has accomplished the status of Fana Fillah Baqa Billah. He is the bearer of the Divine Trust, the representative of Allah and holds the status of

[68] Spiritual guide who possesses only the invocation of names of Allah and can grant only the invocation to his disciples, not the Divine vision and union.

[69] The possessor of the Divine Essence and the personal name of Allah along with all His attributes, who can take his disciples to the station of Divine union and can grant them the vision of Allah.

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Insan-e-Kamil. He is the perfect spiritual guide possessing the Divine light of guidance. His disciples are blessed with his contemplation through Ism-e-Allah Zaat. Sultan Bahoo says about such spiritual guide:

- An Arif Billah Faqeer is the one who is annihilated in Allah, annihilated in Prophet, annihilated in Faqr and annihilated in Hoo. **(Ain-ul-Faqr)**

Sultan Bahoo says about Sahib-e-Ism and Sahib-e-Musamma spiritual guide in *Ain-ul-Faqr*:

- The nafs, tongue, heart, soul and body all are creations while Ism-e-Allah is non-creation. Hence non-creation should be remembered and recited through a non-creation. What is the difference between Sahib-e-Ism and Sahib-e-Musamma?

  Sahib-e-Ism refers to the spiritual guide who possesses only the invocation of Ism *(name)* of Allah and Sahib-e-Musamma refers to the perfect spiritual guide who is submerged in the Divine Essence. Sahib-e-Ism holds the status of general creation while Sahib-e-Musamma is above the level of creation i.e. he holds the status of non-creation. Invocation is forbidden for the Sahib-e-Musamma because his inward and outward are completely annihilated and always submerged in the Divine Essence. **(Ain-ul-Faqr)**

In *Mahak-ul-Faqr Kalan,* Sultan Bahoo describes the reality of spiritual guide who is Sahib-e-Musamma as follows:

- This way *(of Faqr)* is not related to the apparent fame and respect but to the recognition of the Reality. Whomsoever Allah grants Faqr, he reaches the station of absolute annihilation in Allah becoming Sahib-e-Musamma. The way to recognize the "Sahib-e-Musamma" cannot be covered just by verbal discussions rather this blessing is conferred by Allah only. On whomsoever Allah confers it, becomes the knower of

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Allah and only he knows and recognizes the Sahib-e-Musamma.

مسمّٰی آں کہ باشد لازوالی نہ آں جا ذکر و فکر نہ وصالی
بود غرقش بہ وحدت عین دانی فنا فی اللہ شود سِرِّ نہانی

Meaning: The status of Sahib-e-Musamma is eternal, where there is no need of invocation, meditation or union as he is already One with Allah. When a seeker reaches this level, he is annihilated in Allah and the concealed secret *(of the Divine Self)* is revealed upon him. **(Mahak-ul-Faqr Kalan)**

Sultan Bahoo says in his Punjabi quatrains:

کامل مُرشد ایسا ہووے، جیہڑا دھوبی وانگوں چھٹّے ھُو
نال نگاہ دے پاک کریندا، وِچ سَجّی صبون نہ گھتے ھُو
میلیاں نوں کر دیندا چِٹّا، وِچ ذَرّہ مَیل نہ رَکھے ھُو
ایسا مرشد ہووے باھُوؒ، جیہڑا لُوں لُوں دے وِچ وَسّے ھُو

Meaning: The perfect spiritual guide should cleanse the soul of a seeker like an expert washer man washes the clothes. He does not indulge his disciples in lengthy prayers or hard mystic exercises. Instead, he purifies the soul of the seeker with his spiritual attention and through Ism-e-Allah Zaat, leaving no filth of worldly desires and spiritual diseases inside the seeker. Thus, he makes the soul of the seeker pure enough to love only Allah and be loved by Allah. O' Bahoo! Such a spiritual guide is alive in the bones and flesh, rather in each and every cell of the seeker.

مرشد وانگ سنارے ہووے، جیہڑا گھت کُٹھالی گالے ھُو
پا کُٹھالی باہر کڈھے، بُندے گھڑے یا وَالے ھُو

Meaning: Spiritual guide is like a goldsmith. A goldsmith puts gold in a kiln to purify it, makes it lustrous and designs beautiful jewelry of various kinds. Similarly, a spiritual guide puts the

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devotee in the kiln of Ishq of Allah and burns all his desires and habits with the fire of Ism-e-Allah Zaat, except the desire of being close to Allah. Then he gives him such a form which is acceptable and desirable by Allah.

ایہہ تن میرا چشماں ہووے، تے میں مُرشد ویکھ نہ رَجّاں ھُو
لُوں لُوں دے مُڈ لکھ لکھ چشماں، ہِک کھولاں تے ہِک کَجّاں ھُو
اِتنا ڈِٹھیاں صبر ناں آوے، میں ہور ہکتے وَل بَھجّاں ھُو
مُرشد دا دیدار ہے باھُوؒ، مینوں لکھ کروڑاں حجّاں ھُو

Meaning: May Allah convert all my body into an eye, so that I may always be blessed with the privilege of the vision of my spiritual guide. Even this is not enough and I desire to have lacs of eyes on every hair of the body so that if some of those eyes blink, I could still behold the sacred vision of my spiritual guide with the other eyes. For the seeker, the key to success in Faqr is to remain engrossed in the vision of his spiritual guide each and every moment. Sultan Bahoo says that despite having so many eyes which are witnessing the vision of the spiritual guide, his desire and wish is not lessening rather he is becoming more and more anxious and restless and this anxiousness and restlessness is giving him information about success, hence the next level of Faqr. The sacred vision of the spiritual guide is like millions of hajj for him *(as the perfect spiritual guide is the true manifestation of Allah)*. He wishes to stay in this spiritual state forever.

الف اَللّٰہُ چنبے دی بوٹی، میرے مَن وِچ مُرشد لاندا ھُو
جس گت اُتے سوہنا راضی ہوندا، اوہو گت سکھاندا ھُو
ہر دم یاد رکھے ہر ویلے، آپ اُٹھاندا بہاندا ھُو
آپ سمجھ سمجھیندا باھُوؒ، آپے آپ بَن جاندا ھُو

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Meaning: The perfect spiritual guide has imprinted Ism-e-Allah Zaat onto my heart, he has unveiled all its secrets and symbols in my esoteric self and teaches me those states, habits and conditions which he approves of. My spiritual guide remembers me in every passing moment and does not leave me deprived of his blessings, love and affections even for an instant. I am annihilated in my spiritual guide to such an extent that none of my words, deeds and gestures is without his sacred will. He himself teaches me the secrets and symbols of the Divine path and at times the spiritual guide annihilates me and becomes himself manifesting within me, I do not remain myself and it is he who I become, in this way the spiritual guide ends the difference of I and you within ourselves.

تو تاں جاگ نہ جاگ فقیرا، اَنت نوں لوڑ جگایا ھُو
اکھیں میٹیاں نہ دِل جاگے، جاگے جاں مطلب نوں پایا ھُو
ایہہ نکتہ جداں کیتا پُختہ، تاں ظاہر آکھ سنایا ھُو
میں تاں بُھلی ویندی ساں باھُوؒ، مینوں مُرشد راہ وکھایا ھُو

Meaning: Merely closing eyes or otherwise, to meditate does not vivify the soul, this is only an act towards one's wants and to charm people. Heart vivifies when one practises invocation and contemplation of Ism-e-Allah Zaat to have the Divine vision of Allah. I was mistaken as I thought the rightful path is only to perform the rounds of daily recitals, prayers and meditations. It was my spiritual guide who taught me out of it all and led me towards the right path i.e. the path of invocation and contemplation of Ism-e-Allah Zaat. When I learnt and followed this path, I found the reality.

جتھے رَتی عشق وکاوے، اُوتھے مَناں اِیمان دویوے ھُو
کُتب کِتاباں وِرد وظیفے، اُوتر چا کچیوے ھُو

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باجھوں مُرشد کُجھ نہ حاصل، توڑے راتیں جاگ پڑھیوے ھُو
مَریئے مَرن تھیں اگّے ہاھُوؒ، تاں ربّ حاصل تھیوے ھُو

Meaning: Where an iota of Ishq is being sold, better barter it with loads of faith because the outward faith is ignorant of the spiritual levels where the Ishq can take the seekers of Allah. Without the perfect spiritual guide nothing can be achieved even if one keeps awake at night, performs daily rounds of recitals and studies books. Remember! Union with Allah is not possible without death before dying.

جَل جلیندیاں جنگل بَھوندیاں، میری ہِکّا گَل نہ پکّی ھُو
چلّے چلّیئے مکّے حج گزاریاں، میری دِل دی دَوڑ نہ ڈکّی ھُو
تریہے روزے پنج نمازاں، ایہہ وِی پڑھ پڑھ تھکّی ھُو
سبھے مُراداں حاصل ہویاں ہاھُوؒ، جداں مُرشد نظر مہر دِی تکّی ھُو

Meaning: I left the pleasures of the world to live in far flung woods across oceans, busied myself in forty-day seclusions and got worn-out of performing daily prayers, keeping fasts and performing holy pilgrimages but my heart's desire was not fulfilled, meaning marifat of Allah was not gained. However, all the veils of nafs were removed when the perfect spiritual guide envisaged me with affection.

عِشق اَسانوں لِسیاں جاتا، کر کے آوے دَھائی ھُو
جِتول ویکھاں مینوں عشق دسیوے، خالی جگہ نہ کائی ھُو
مُرشد کامل ایسا مِلیا، جس دِل دِی تاکی لاہی ھُو
میں قربان اس مُرشد ہاھُوؒ، جس دَسیا بھیت اِلٰہی ھُو

Meaning: Divine Ishq has enveloped my whole being to overcome it ultimately to such an extent that wherever I see I behold the beauty of my Beloved Allah. This all owes to the favour of my spiritual guide who removed the veils from my

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heart and blessed me with the Divine secret. May I sacrifice my life for my spiritual guide who told me the secrets of Allah.

کی ہویا جے بُت اوڈھر ہویا، دِل ہرگز دُور نہ تھیوے ھُو
سے کوہاں تے میرا مُرشد وَسدا، مینوں وِچ حضور دِسیوے ھُو
جیندے اندر عشق دِی رَتی، اوہ بِن شرابوں کھیوے ھُو
نام فقیر تنہاں دا باھُوؒ، قبر جنہاں دی جیوے ھُو

Meaning: Though the perfect spiritual guide is far from me but my heart is forever with him, he lives hundreds of miles away but I could behold his vision like I am in his presence. A seeker who has experienced even a meager of Divine Ishq will feel intoxicated without drinking the wine. Faqeers are the ones who are immortal and their shrines are the epitomes of beneficence and blessings.

مرشد مینوں حج مکّے دا، رحمت دا دروازہ ھُو
کراں طواف دوالے قبلے، نِت ہووے حج تازہ ھُو
کُن فیکون جَدوکا سُنیا، ڈِٹھا مُرشد دا دروازہ ھُو
مُرشد سدا حیاتی والا باھُوؒ، اوہو خضر تے خواجہ ھُو

Meaning: To behold the vision of the perfect spiritual guide of the era is the pilgrimage for the seekers of Allah, as he is the sacred door to Allah's blessings. Sultan Bahoo values the visit to the perfect spiritual guide as circumambulating the Holy Kaaba. He says:

The company of the perfect spiritual guide is like pilgrimage to Makkah, he is the Divine door of Allah's blessings. So, I keep myself busy in performing this pilgrimage by circumambulating the spiritual guide *(like the seekers of Allah of all times have*

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done). Since the moment I have heard كُنْ فَيَكُوْن Kun Fayakun[70] I have achieved the recognition of my spiritual guide i.e. he is the manifestation of Divine Self as well as His attributes. The perfect spiritual guide is immortal and he is my esoteric as well as exoteric guide towards Allah.

مُرشد کامل اوہ سَہیڑیئے، جیہڑا دو جگ خوشی وِکھاوے ھُو
پہلے غم ٹکڑے دا میٹے، وَت ربّ دا راہ سمجھاوے ھُو
اِس گلّ والی کندھی نوں، چا چاندی خاص بناوے ھُو
جس مرشد اِیتھے کُجھ نہ کیتا باھُوؒ، اوہ کوڑے لارے لاوے ھُو

Meaning: The perfect spiritual guide is the person who grants salvation to disciples in both the worlds. He first absolves the seeker from worries and apprehensions of earning livelihood then diverts his concentration towards the One who provides it*(meaning Allah)*. He converts the seeker's imperfect inner self to silver i.e. purifies him and blesses him with marifat of Allah through the Ism-e-Allah Zaat. A spiritual guide who deprives his seekers in this material world and fails to guide them on the path to Allah's marifat is a liar and a false spiritual guide in the guise of the perfect spiritual guide.

مرشد مکہ تے طالب حاجی، کعبہ عشق بنایا ھُو
وِچ حضور سدا ہر ویلے، کریئے حج سوایا ھُو
ہِک دَم میتھوں جدا نہ ہووے، دِل ملنے تے آیا ھُو
مرشد عین حیاتی باھُوؒ، میرے لُوں لُوں وِچ سمایا ھُو

Meaning: The seeker who considers the spiritual guide as Makkah and Ishq as Holy Kaaba is an eternal pilgrim who forever remains present in the sacred assembly of Holy Prophet.

[70] Kun literally means 'Be' and Fayakun means 'Done'. Divine words, by saying which Almighty Allah created everything. He gives the order of Kun *(be)* and Fayakun *(it is done immediately).*

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Ishq is his circumambulation and he performs this hajj every moment. Such a seeker does not spiritually separate from his spiritual guide even for an instant. Sultan Bahoo says “My heart desires complete union with my spiritual guide who is present everywhere in my body like soul.”

مرشد ہادی سبق پڑھایا، بن پڑھیوں پیا پڑھیوے ھُو
اُنگلیاں وچ کنّاں دے دِتیاں، بن سُنیوں پیا سنیوے ھُو
نین نیناں وَلّوں تُرتُر تکدے ، بن ڈِٹھیوں پیا وِسیوے ھُو
باھُوؒ ہر خانے وِچ جانی وَسدا، کَن سِر اوہ رکھیوے ھُو

Meaning: The perfect spiritual guide teaches me such a lesson of Ism-e-Allah Zaat that my soul invokes it all the time. If I cover my ears I could still hear my soul invoking the name of Allah. My condition is such that my eyes keep beholding beloved spiritual guide’s vision forever, even if I close my eyes I could still see him. The beloved is manifesting through my entire existence.

مرشد باجھوں فقر کماوے، وِچ کفر دے بُڈے ھُو
شیخ مشائخ ہو بہندے حجرے، غوث قطب بن اُڈے ھُو
تسبیحاں نپ بہن مسیتی، جویں مُوش بہندا وَڑ کُھڈے ھُو
رات اندھاری مشکل پینڈا باھُوؒ، سے سے آون ٹھڈے ھُو

Meaning: Man without the guidance of the perfect spiritual guide not only stays deprived of union with Allah but also goes astray and becomes a heathen because when his intellectual struggle fails to grant him Allah’s union he believes that God never existed. In this way, he is engulfed by the darkness of self conceit and egotism and becomes the victim of inclinations of creation. Then he sits in a small chamber in the guise of a spiritual guide and makes himself known as Ghaus and Qutb. Some fashion themselves with a chaplet and sit in a mosque or a

closet, like a mouse hides in a corner. All their prayers and mystic exercises are just a pretence to attract people. Without the perfect spiritual guide, no one can travel this difficult path which is filled with hurdles and stays in the darkness of ignorance.

سَے روزے سَے نفل نمازاں، سَے سجدے کر کر تھکّے ھُو
سَے واری مکّے حج گزارن، دِل دِی دوڑ ناں مکّے ھُو
چلّے چلیہے جنگل بھونا، اِس گل تھیں ناں پکّے ھُو
سبھے مطلب حاصل ہوندے باھُوؒ، جد پیر نظر اِک تکّے ھُو

Meaning: I left no stone unturned to accomplish marifat by performing various religious rites. I offered supererogatory prayers, prostrated in salat hundreds of times to place my plea, performed hajj, forty-days seclusion and then wandered in woods to find Allah but failed due to lack of guidance of the perfect spiritual guide. I remained deprived of Allah's marifat unless I came in the servitude of the perfect spiritual guide, the moment he cast his eyes upon me with beneficence, I accomplished the purpose of my life.

ناں میں سنی ناں میں شیعہ، میرا دوہاں توں دِل سَڑیا ھُو
مُک گئے سبھ خشکی پینڈے، جدوں دریا رحمت وِچ وَڑیا ھُو
کئی مَن تارے تَر تَر ہارے، کوئی کنارے چڑھیا ھُو
صحیح سلامت چڑھ پار گئے اوہ باھُوؒ، جنہاں مُرشد دا لڑ پھڑیا ھُو

Meaning: I am neither Sunni[71] nor Shia[72] as my heart has parted from them because of bigotry between sects, intolerance in different schools of thought and belligerence among them. When I was blessed with the union of Allah and dived into the vast ocean of Oneness with Allah, I found no disagreement there hence achieved the essence of religion. A person who associates himself

[71, 72] Different schools of thought in Islam.

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with the perfect spiritual guide elevates from sectarianism to the transcendent faith.

ناں ربّ عرش معلّٰی اُتّے، ناں ربّ خانے کعبے ھُو
ناں ربّ علم کتابیں لبھا، ناں ربّ وِچ محرابے ھُو
گنگا تیر تھیں مول نہ مِلیا، مارے پینڈے بے حسابے ھُو
جد دا مرشد پھڑیا باھُوؒ، چُھٹے کُل عذابے ھُو

Meaning: I searched for Allah and when I found Him I came to know that He neither resides at His Throne nor in Kaaba. He cannot be found by reading books, gaining intellect nor in mosques, niches there and different places of worship. He cannot be found by secluding into woods to perform hard devotional and mystic exercises. The place where He resides is the sacred being of the perfect spiritual guide *(man who knows the Divine secrets)*. Since when I came in the servitude of the perfect spiritual guide all my endeavours and worries have faded away.

ABU ḤAMID MOHAMMAD IBN MOHAMMAD AL-GHAZALI

Ibn Mohammad al-Ghazali says that to enter the congregation of Sufis *(i.e. to take oath of allegiance to the perfect spiritual guide)* is a strict obligation because there can never be a man who is not wretched with diseases and vices of soul but the Prophets. He says that he was a denier of the spiritual states which are experienced by the righteous ones as well as of the various mystic stations accomplished by the Arifs until he received beneficence from the assembly and servitude of his spiritual guide Yusuf al-Nassaj. He cleansed his heart through mystic endeavours hence he was exalted by experiencing union with Allah Almighty and was blessed with His vision. Allah said to him, “O Abu Hamid! Leave all your preoccupations and opt for the company of those people who are the center of my

attention in this world. These are the people who have traded both the worlds *(physical world and hereafter)* for my love." Ghazali said, "Almighty! Bestow me with good faith about them." Allah said, "I have bestowed." Then Allah said, "Do not get absorbed in the love of the world, this is the barrier between you and them. Renounce the love of the world before you have to abandon it after experience. O′ Ghazali! I conferred my sacred proximity and Holy luster upon you." Ghazali says that as soon as he woke up he presented himself in the assembly of his spiritual guide Yusuf al-Nassaj and narrated his dream. He smiled and said, "O′ Abu Hamid these are the initial signs *(of my spiritual powers)* for you. If you continue your servitude towards me this sacred discernment of yours will be adorned by the support of the Holy Lord."

SHAIKH ABD AL-WAHHAB AL-SHARANI

The marvel of Shaikh *(the perfect spiritual guide)* is that he abridges the path to Allah. The one who walks down this path without a Shaikh goes astray and despite the struggles of his whole life he cannot reach his destination. Shaikh can be exemplified with a guide who leads the seekers on the dark paths. Shaikh Abdul Wahab says, "If reaching this destination was possible without the Shaikh and with just reading books then Muslim theologians like Shaikh Ghazali and Shaikh Izzuddin Abdul Aziz bin Abdusalam would not have felt the need of a Shaikh. Although, before they entered the circle and servitude of a Shaikh they used to say that if a person thinks that there is a way to gain religious knowledge other than their way then he lies about God. However, when they both entered spirituality and reached the assembly of the spiritual guide, they were blessed with the sweetness of Allah's love. Then they would say, "We spent a large portion of our lives in idleness and veils."

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SHAIKH AHMAD ZARRUQ

Shaikh Ahmad Zarruq says that it is better to acquire knowledge and learn pious deeds from the great Shaikhs rather than from others, as Allah Almighty says about them, “But these are the clear verses *(of the Quran)* that are *(preserved)* in the breasts of those who have been given *(true)* knowledge” **(Surah Al-Ankabut).** He exhorts that one must not walk on the unknown path without a guide or one will fail to unfold its intricacies because only the guide *(the perfect spiritual guide)* can take across the sea to success.

SHAIKH MOHAMMAD AL-HASHIMI

Give your hand in the sacred hand of such a Shaikh who is alive and an Arif Billah. He must be sincere and truthful and should have the inward knowledge and pure nature. He must have accomplished the path to Allah under the guidance of the perfect spiritual guide and should be the knower of the intricacies of the way of spirituality so that he could save you from the difficulties, apprehensions and spiritual destructions encountered in this way and teach you to get rid of everything that is other than Allah. Only such a Shaikh can end the flaws of nafs and when you recognize his reality you will start to love him and when you will start to love him you would not hesitate to obey his orders and in this way he will lead you to Allah.

SHAIKH IBN HAJAR AL-HAYTAMI

Shaikh, jurist and well versed in the traditions of Holy Prophet, Shaikh Ibn Hajar al-Haytami said, “It is advised to the devotee that in order to obtain proximity to Allah he should hold on to the matters his Shaikh has ordered him because Shaikh is the great physician who, for every devotee, recommends the remedy according to the diseases of his soul and his very nature and nourishes his soul with what benefits him.”

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SHAIKH IBRAHIM IBN MOHAMMAD IBN AHMAD AL-BAJURI

"It is most rewarding to walk the path of mystic endeavours after taking oath of allegiance on the hands of a Shaikh." He said that a single glance of an Insan-e-Kamil upon a thousand men is better than a person's sermon to thousands of people. He says that a seeker should remain respectful in the presence of his spiritual guide because he may be lucky that the mirror of his heart gets cleansed by the sacred glance of his spiritual guide.

SHAIKH HUSSAIN BIN ABDULLAH BIN MOHAMMAD TAYYABI

Shaikh Hussain bin Abdullah bin Mohammad Tayyabi says, "It is not appropriate for a theologian to consider his knowledge sufficient even if he becomes the most credible and unparalleled in his field of knowledge in his age. Rather it is obligatory upon him to join the assembly of those who are accomplished in spirituality so that they guide him onto the straight path that leads to Allah. Hence, he attains to the level of those upon whose hearts Allah reveals His inspirations due to their cleansed inwards. He needs to dispose of the worldly filth and try to shun greed, lust and filth of Nafs-e-Ammara which have become part of his knowledge. To completely cleanse himself and for the attainment of inspired knowledge, he should present himself in the servitude of a perfect Shaikh because he is the one who knows how to end sensual diseases and to cleanse an impure nafs. He liberates him from conceit of Nafs-e-Ammara and its hidden deceits. It is the consensus of those who are accomplished in spirituality that it is obligatory on a person to take oath of allegiance to the Shaikh *(i.e. the perfect spiritual guide)*, who teaches him to leave immorality and sinful habits which are an obstacle in the way of gaining the presence in the Holy court."

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SHAIKH IBN ATA ALLAH AL-ISKANDARI

Ibn Ata Allah says that the person who is determined to become accomplished in spirituality and Faqr should search for the Shaikh who is conversant with it and is well aware of the secrets and symbols of spirituality and holds presence in the court of Holy Lord. When he finds such a spiritual guide who has all these attributes then he should follow his orders and should abstain from all those things that his spiritual guide forbids. He says that Shaikh is not the one from whom a person listens something but the one from whom he achieves something. A person's Shaikh is not the one whose sermon he listens to, rather his Shaikh is the one whose instructions penetrates his soul. Shaikh is not who calls to the path but who lifts all the veils. Shaikh is not who appoints the seeker at a higher designation than himself but his Shaikh is the one who frees him from the prison of greed and lust *(sensual desires)* and unites him with Allah.

He says, "The Shaikh is like a burnisher to the mirror of the devotee's heart, he burnishes it to the extent that it is showered with the Divine light of Allah and His theophanies. He leads the devotee to the court of Allah and stands by him throughout the journey. The Shaikh blesses the devotee with presence in the Holy court and says after making him witness the Divine vision, "He is your Lord." Do not opt for the company of such a person who cannot lead you to Allah and elevate your level in His court."

KHAWAJA HAFIZ SHIRAZI

آناں کہ خاک را بہ نظر کیمیا کنند
آیا بود کہ گوشہء چشمے بما کنند

Meaning: I wish they cast their glimpse upon me who convert dust to gold with their alchemic sight i.e. they make barren hearts rich with Ishq of the Holy Lord.

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JALLALUDDIN MOHAMMAD RUMI

Rumi said:

ہیچ کس از نزد خود چیزے نہ شد
ہیچ آہن خنجر تیزے نہ شُد
ہیچ حلوائی نہ شُد استادِ کار
تا کہ شاگردے شکر ریزے نہ شُد
مولوی ہرگز نہ شُد مولائے روم
تا غلام شمس تبریزے نہ شُد

Meaning: One cannot become spiritually accomplished on his own just like iron cannot be turned into knife without the expertise of a blacksmith, confectioner cannot become artful without becoming pupil of a proficient confectioner. Then he says that even he was not elevated from a simple Muslim priest to Rumi until he came in the servitude of his spiritual guide Shams Tabrizi.

ALLAMA MOHAMMAD IQBAL

Allama Iqbal who is the disciple of Rumi, said:

صحبت پیرِ رُوم سے مجھ پہ ہوا یہ راز فاش
لاکھ حکیم سر بجیب ، ایک کلیم سر بکف

Meaning: When I came in the servitude of my spiritual guide, Rumi, I came to know that a lac of wise men, who are drowned in philosophical thoughts i.e. those who try to unfold the Divine secret through intellect, are nothing as compared to a single man who directly converses with Allah inwardly and takes Allah's secrets from Allah Himself and is ever busy in Holy war against his nafs.

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حدیثِ دِل کسی درویشِ بے گلیم سے پوچھ
اللہ کرے تجھے تیرے مقام سے آشنا

Meaning: Iqbal advises to acquire the secret states of heart from a Saint. A Saint is one who converses with Allah inwardly and takes His secrets from Him only. May Allah enlighten the men with their reality!

DAATA GANJ BAKHSH ALI IBN USMAN AL-HAJVERI

Without opting for the company of the perfect spiritual guide or without coming in his servitude, no one can become a Sufi and Arif Billah.

IMDADULLAH MUHAJIR MAKKI

The servitude of an accomplished Shaikh is compulsory for the correction of one's beliefs about Oneness of Allah, Apostleship, mysticism, piety, revelations, invocations etc. It is not possible to travel even a single journey of the path to Faqr without a Shaikh." He said, "No matter how much a man is devout and pious, he cannot escape the traps of Satan. This mystic knowledge *(of measures of safety against the Satan)* is being passed on through the continuous chain of Saints." He further said, "It is compulsory to learn the right method to invoke Allah's name from a perfect Shaikh, as this method has been passed on from generations spiritually. This knowledge originated from Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam and the perfect Shaikh is his representative who shows the path to Allah *(i.e. the Straight Path)*." He has concentrated extensively on the point that a person who has no spiritual guide, is surrounded by Satan. **(shamaim imdadiya)**

AL MUHADDITH SHAH ABDUL AZIZ DEHLAVI

He says in verse no 35 of surah Al-Maidah

(يَاَيُّهَاالَّذِيْنَ اٰمَنُوااتَّقُوااللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ) the Divine order to find medium only means to find the spiritual guide.

SHAIKH MOHAMMAD SHAMSUDDIN SIALVI

It is not possible to succeed in spirituality without a perfect spiritual guide. He said, "The obedience of Allah and His Prophet is bestowed by loving *(and following)* the spiritual guide. Disciple should absorb himself in the spiritual guide so that he could witness Allah and His Prophet's manifestation."

SHAIKH ABDUL AZIZ AL-DABBAGH

The perfect spiritual guide can make any man unite with Allah in a moment.

SHAIKH IBN HAJAR AL-ASQALANI

To take oath of allegiance to a Shaikh is absolutely in accordance to Quran, Sunnah, the religious consensus formed by Muslim theologians and even according to the moral presuppositions. As long as the devotee requires to enforce his nafs to worship, he is at the level of shariah and when he willfully worships and feels pleasure in it then it is spirituality. In spirituality, a person is elevated to spiritual experiences from verbal knowledge. The difference between verbal knowledge and spiritual experiences is the same as that of a man of words i.e. Muslim theologian and the man of spiritual states *(i.e. the perfect spiritual guide)*, who belong to the group of lovers of Allah.

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SHAIKHIZZUDDIN ABDUL AZIZ BIN ABDUSALAM

Initially, he was the denier of respected Saints. When he listened to the poetry of Abul Hassan al-Shadhili he exclaimed, “People! Listen to this poetry. It has not been revealed before.” Being impressed by his poetry, he took oath of allegiance on his hands. When he benefited from the company of his spiritual guide he said that the group of Sufis form the base of religion i.e. both outward and inward reality of the religion is with them. The proof of their marvels are the miracles emanating from them. He adds, “People who deny these Saints are accursed and signs of God’s wrath are visible upon their faces. Their faces are void of Noor and this reality is not hidden from the men of Allah who have the insight to witness it.”

SHAIKH ABU SAEED ABUL KHAYR

In spirituality, a man’s heart is directly connected with Allah. The one who did not learn and experience this is worthless. The base of spirituality is oath of allegiance.

SHAIKH AHMAD SIRHINDI *(MUJADDID ALIF SANI)*

The way of respected Saints is the same as that of the sacred companions. No matter how much pious a man gets he is not exempted from benefitting from the association of Saints. Imam Abu Hanifa benefitted from the association of Bahlool for two years and he used to say that if those two years were not part of his life he would have been spiritually lost. It is his saying that association of a spiritual guide is better than any kind of invocation.

SHAIKH SAIN TAWAKAL SHAH

A devotee gets the benefit of protection of Allah in his religious and worldly matters by taking oath of allegiance to a Shaikh. He says that the spiritual guide is the owner of everything of a devotee

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and in return the responsibility of spiritual guide is to help him spiritually during agonies of death so that invocation of Allah's name starts from his lips and Satan does not seize his religion. He says that spiritual guide makes the cross-questioning of the two angles, Munkar Nakir, easy in the grave for the dead and helps him cross the Sirat[73] bridge and lastly is responsible to let the seeker blessed with the intercession of the Holy Prophet. He says that devotees who are intensely in love with their spiritual guide from the depth of soul, their relation with Allah is out of words. **(Zikr-e-Khair)**

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MIAN MOHAMMAD BAKHSH

1۔ ہر مشکل دی کنجی یارو ہتھ مرداں دے آئی
مرد نگاہ کرن جس ویلے، مشکل رہے نہ کائی

2۔ مرد ملے تے مرض گواوے، اوکُن دے گُن کردا
کامل پیر محمد بخشا لال بناون پتھر دا

3۔ صحبت مجلس پیر میرے دی بہتر نفل نمازوں
ہک ہک سخن شریف انہاں دا کردا محرم رازوں

4۔ چُبھی مار لیاون موتی وحدت دے دریاؤں
کھریاں گلاں، کھریاں چالاں، دامن پاک ریاؤں

5۔ بخشش جتنا قدر نہ میرا میرے صاحب نوں وڈیایاں
میں گلیاں دا رُوڑا کوڑا محل چڑھایا سایاں

Meaning: (1) All the solutions to the difficulties of the inward way lie with the perfect spiritual guide and when he casts a glance with affection upon the seeker, all these difficulties are removed. (2) When one finds the perfect spiritual guide, he

[73] The narrow bridge which provides the only approach to the paradise.

removes all the spiritual diseases *(greed, jealousy, egotism, lust, malice, rancor)* and cleanses the heart of the seeker. That man of Allah *(the perfect spiritual guide)* is the one who turns stone to gems and rubies i.e. converts common men and seekers of world into Saints. (3) The assembly of the spiritual guide is better than supererogatory prayers because each and every word of his conversation and his every glance bestows upon the seeker the Divine secrets. (4) Spiritual guide is forever immersed in the ocean of Oneness with Allah and rises every moment with new Divine secrets. His conversation and words are true and Divine. He is pure from hypocrisy. (5) Mian Mohammad Bakhsh exclaims, "I was meager and worthless like a poppy seed. I have achieved everything in life due to the kindness and blessing of my spiritual guide. I was worse than filth on lanes, it is the favour of my spiritual guide who cleansed and elevated my soul".

SULTAN-UL-FAQR VI HAZRAT SAKHI SULTAN MOHAMMAD ASGHAR ALI

- Sultan Mohammad Asghar Ali is my spiritual guide. He often repeated the sayings of Sultan Bahoo that the perfect spiritual guide of Sarwari Qadri order is omnipresent and all powerful. He used to say that the true and the perfect spiritual guide never involves his seekers in hard mystic exercises, forty days seclusion or daily recitals. Rather, he knows the way of Ism-e-Allah Zaat and contemplation of Ism-e-Mohammad. He grants the seeker the eternal invocation of Ism-e-Allah Zaat and gives him the naqsh *(impression)* of gold engraved Ism-e-Allah Zaat and Ism-e-Mohammad for contemplation. He lets him cover the path of Faqr by showing him the way of mashq murqoom-e-wajudia. This way is not written in books, its knowledge is inwardly and secretly transmitted. The perfect spiritual guide sanctifies the soul and body of the seeker by invocation and contemplation of Ism-e-Allah Zaat

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and mashq murqoom-e-wajudia and then presents him in the court of Allah. The spiritual guide who cannot do this is fake and imperfect, he must not be followed at all. He used to say that the company of the perfect spiritual guide creates the Divine love in the heart. As, The Holy Prophet was once inquired, "Which friend is better?" He replied "Whose vision reminds you of Allah and whose conversation enhances your good deeds."

Sultan-ul-Faqr *(sixth)* Hazrat Sakhi Sultan Mohammad Asghar Ali said:

- The people who claim to have vision and closeness of Allah without the guidance of the perfect spiritual guide are liars. They should not be trusted because in the history of mysticism, spirituality or Faqr, it has never been possible that anyone has reached Allah covering the way stations of the spiritual path all by himself without the guidance of the perfect spiritual guide.
- I have heard that these days perfect spiritual guides are rare and the fraudulent and cheats are available everywhere in the guise of spiritual guide. Well! If you will seek the world or heaven instead of Allah then you will be definitely deceived by such people. A true seeker who really wants Allah's nearness never becomes victim of such people because his Protector is He *(Allah)* in whose search he has set out. First check and rectify your own demand, then look for the perfect spiritual guide, you will surely find the destination. Since there are no more seekers of Allah who set out to search Him truly and seek His closeness and recognition, hence the perfect spiritual guide has also concealed himself from the carcass worldly people. I again emphasize upon searching the perfect spiritual guide with a true heart, sincere intention and without prejudice, only then you will find your destination. Abu Jahal and Abu Lahab could not recognize Prophet Mohammad

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sall'Allahu alayhi wa'alihi wasallam in spite of being near him. While Hazrat Awais Qarni recognized him due to his true passion despite being physically away from him.

- The perfect spiritual guide never involves his seekers in hard mystic exercises, forty days seclusion or daily recitals. Rather, he knows the way of Ism-e-Allah Zaat and contemplation of Ism-e-Mohammad. He grants the seeker the eternal invocation of Ism-e-Allah Zaat and gives him the naqsh *(impression)* of gold engraved Ism-e-Allah Zaat and Ism-e-Mohammad for contemplation. He lets him cover the path of Faqr by showing him the way of mashq murqoom-e-wajudia. This way is not written in books, its knowledge is inwardly and secretly transmitted. The perfect spiritual guide sanctifies the soul and body of the seeker by invocation and contemplation of Ism-e-Allah Zaat and mashq murqoom-e-wajudia and then presents him in the court of Allah. The spiritual guide who cannot do this is fake and imperfect, he must not be followed at all.
- The company of the perfect spiritual guide creates the Divine love in the heart. As, the Holy Prophet was once inquired, "Which friend is better?" He replied "Whose vision reminds you of Allah and whose conversation enhances your good deeds."
- The seeker should continue the invocation and contemplation of Ism-e-Allah Zaat or contemplation of Ism-e-Mohammad alongwith mashq murqoom-e-wajudia *(as ordered by the spiritual guide)* for having the vision of Allah and presence in the sacred assembly of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. He should regularly visit the company of his spiritual guide because the company of the spiritual guide is such a place where the Divine light of faith is inculcated into the souls of the followers after the purgation of their polluted hearts. One glance of the perfect spiritual guide is more effective than the invocation and contemplation

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of six months. If the seeker cannot visit his spiritual guide daily then he must visit him once a week or a month with true belief and sincerity because without visiting spiritual guide's assembly, even Ism-e-Allah Zaat is not retained in the heart.

- There are three types of spiritual guides, one is the Murshid Kamil[74] whose efficacy and power is like that of a hen. The eggs which are under the hen are hatched while the eggs which remain outside cannot hatch. Similarly, the disciples who sit in the Murshid Kamil's company remain under his spiritual supervision and who leave his company escape from his spiritual authority as well.

  Second is Murshid Mukammal[75]. His efficacy and power is like that of a turtle. A turtle lays eggs on land but itself remains in water. It casts its attention from there and the babies come out of eggs. However this attention is also limited to a certain point.

  Third is the Murshid Kamil Akmal[76] whose attention is powerful and effective like a heron. A heron lays eggs in the east and casts attention from the west; hence the offsprings come out of the eggs. Its sight is limitless. A true spiritual guide is that whose spiritual attention always remains on his disciple whether he is in the east or the west.
- The perfect spiritual guide of Sarwari Qadri order is omnipresent and all powerful, however the seeker ought to be sincere and true.
- In the beginning, the invocation and contemplation of Ism-e-Allah Zaat create love for spiritual guide in the heart of the

[74] Kamil means perfect. Hence, meaning the perfect guide. This book is a translation of 'Murshid Kamil Akmal' meaning the perfect and accomplished spiritual guide shortened to the perfect spiritual guide for ease of readers. Please do not confuse the above term 'Murshid Kamil' with 'Murshid Kamil Akmal'. Murshid Kamil is used once in the complete text as mentioned above.

[75] Accomplished

[76] Kamil means perfect and Akmal means accomplished. Hence, the meaning is the perfect and accomplished spiritual guide shortened in this book to the perfect spiritual guide for ease of readers.

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seeker. The point to ponder is that the seeker is contemplating Ism-e-Allah Zaat but the love is being created in his heart for his spiritual guide. Although, according to the principle, love should be created for the one who is being contemplated. The love for spiritual guide compels the seeker to visit his company again and again. Then this love turns into Ishq. Then the Ishq for spiritual guide transforms into the Ishq of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. It eventually converts into Allah's Ishq and the seeker finds his destination.

- A sacred glance of the perfect spiritual guide absolves a seeker from all the spiritual diseases of the path of Faqr like greed, jealousy, arrogance, rancor, egotism, lust, malice, love of the world and the hereafter.
- Although reward and spiritual ranks are received by the worship done without the guidance and supervision of the perfect spiritual guide but it is impossible to gain the Divine observation, presence of the heart, recognition of Allah and His closeness without the guidance of spiritual guide.
- The perfect spiritual guide shortens the path of Faqr and gets the distance of years covered in days. Whoever travels this path without the perfect spiritual guide goes astray and never reaches the destination throughout his life. A Hadith tells "The person who does not have a Shaikh *(spiritual guide)* is surrounded by Satan."
- To travel the path of Faqr without a spiritual guide is out of question. Even to begin this journey without him is impossible.
- If the seeker cannot understand the disclosure of the Divine lights and theophanies or the Divine secrets which are revealed by the contemplation of Ism-e-Allah Zaat or is surrounded by confusions and doubts then the spiritual guide should grant him the contemplation of Ism-e-Mohammad because Ism-e-Mohammad shows the straight path. Prophet Mohammad

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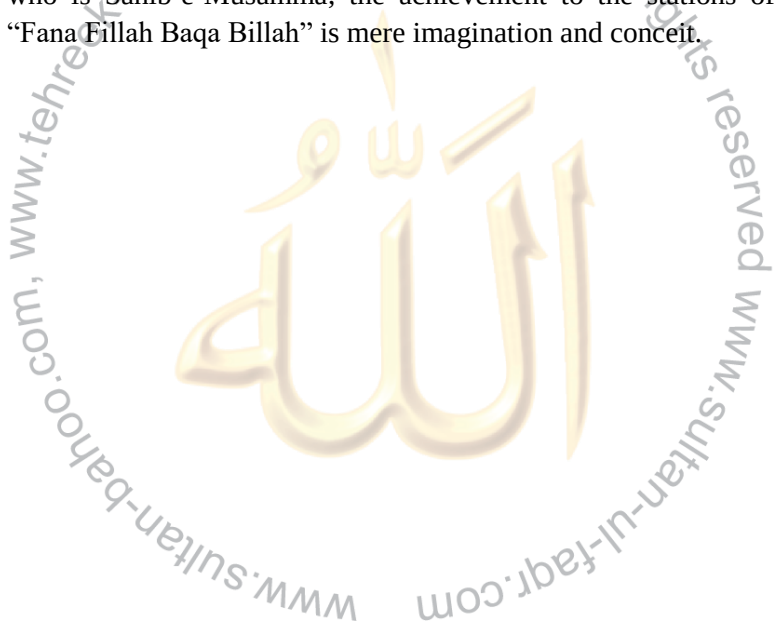
sall'Allahu alayhi wa'alihi wasallam said, "Who beheld me, undoubtedly he beheld the Truth."

Without the leadership and guidance of a spiritual guide who is Sahib-e-Musamma i.e. possessing the light of guidance, even to ruminate the achievement to unite with Allah is among the impossibilities. The perfect spiritual guide is the lamp in whose light the seeker of Allah takes the boat of his life safely to the shore *(i.e. achieves the purpose of his life)* without jolting and staggering in the storm of oppressiveness of both the world and the hereafter. Without the guidance of the perfect spiritual guide who is Sahib-e-Musamma, the achievement to the stations of "Fana Fillah Baqa Billah" is mere imagination and conceit.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GLOSSARY

A

Abdals	Plural of Abdal. Spiritual rank and level of Mystics and Saints
Alam-e-Amar	The worlds of Divine Command i.e. the first three levels i.e. HaHooiyat, YaHoot and LaHoot in Sufi cosmology
Alam-e-Khalq	The worlds of creation i.e. the last three levels i.e. Jabrut, Malakut and Nasut in Sufi cosmology
Alam-e-LaHoot	The world of absolute Divinity. It is the third step of Sufi cosmology. It is the actual homeland of humans as it is where they were created in the form of Rooh-e-Qudsi. The soul that reaches here, concealed among other souls in human body, is the Rooh-e-Qudsi and this soul has the honour of having the vision and closeness of Allah owing to its purity and Divinity
Arif	The knower of Allah who is blessed with the vision and closeness of Allah.
Arif Billah	The knower of Allah who has become One with Allah

F

Fana Fillah Baqa Billah	Becoming immortal with Allah after annihilation in Him.
Faqeer	The Mystic who travels the path of Faqr which is the path to closeness and vision of Allah.
Faqr	The Mystic path which leads to vision and union of Allah.

G

Ghaus	Highest spiritual rank

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H

Hajj	Holy pilgrimage of Muslims
Hoo	'Hoo' is a pronoun for Allah and is used many times in the Quran for Him. The Mystic, Faqeers and Arifs have claimed that the invocation of هُو *(Hoo)* is Sultan-ul-Azkar i.e. The king of invocation.

I

Ilm-e-Jafar	A form of Islamic numerology
Insan-e-Kamil	The Divine universal man. He is the representative of Allah through whom Allah manifests His Self and attributes
Ishq	In Sufism this term refers to intense and self-sacrificing love of Allah. Ishq leads to the highest station of absorption in Allah. It is as rare as red sulphur. It burns away everything of the ashiq *(lover)* transforming him into the beloved
Ism-e-Allah Zaat	Personal name of Allah which represents The Divine Essence and all Divine attributes
Ism-e-Azam	The greatest name of Allah having all the powers of Allah. The Divine word by saying which, with a pure and perfect heart, all the problems are solved and wishes are fulfilled. It is the most powerful word and according to Mystics it must be Ism-e-Allah Zaat اَللّٰہُ because no word can be more powerful than اَللّٰہُ.

K

Kalma tayyab	The declaration of Islamic faith by reciting لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہ meaning: No one is worthy of worship except Allah and Mohammad is His Messenger
Khalifah	Spiritual successor

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Khanqah	It is a place where Sufis reside to gain inward purity and spiritual elevation under the supervision of the perfect spiritual guide.

M

Madrasa	Religious school
Majzoob	Lost in Divine meditation
Marifat	The Divine knowledge which can be gained only after having closeness and vision of Allah. Gnosis.
Mashq murqoom-e-wajudia	Practice of inscribing Ism-e-Allah Zaat on body in a particular manner.
Momin	True believer.
Murshid	Spiritual guide.

N

Nafs	The baser inner self which traps a person in worldly desires and prevents him from progressing spiritually towards Allah.
Nafs-e-Ammara	The ill commanding innerself.
Noor	The Divine light

P

Pir	Spiritual guide, synonym of Murshid.

Q

Qutb	Spiritual rank of Saint.

R

Rakat	One set of standing, genuflexion and prostration in prayers.

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Razi Allah anhu/anhum	May Allah be pleased with him/them *(prayer for the companions of the Holy Prophet)*

S

Sahib-e-Ism Murshid	Spiritual guide who possesses only the invocation of names of Allah and can grant only the invocation to his disciples, not the Divine vision and union.
Sahib-e-Musamma Murshid	The possessor of the Divine Essence and the personal name of Allah alongwith all His attributes, who can take his disciples to the station of Divine union and can grant them the vision of Allah.
Salat	Salat is the prayer which is obligatory upon Muslims to say five times a day in a particular manner.
Sarwari Qadri order	Sarwari Qadri is the spiritual order of Hazrat Sakhi Sultan Bahoo which started from the Holy Prophet and reached him through Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.
Shaikh	The spiritual leader, synonym of Murshid
Shaikh-e-Itesal	Shaikh-e-Itesal literally means linked spiritual guides. Their spiritual lineage reaches Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam through continuous steps of oath of allegiance
Shariah	shariah is the set of Islamic laws which includes obligations like prayers, fasts, zakat and hajj as well as virtues like telling the truth, fulfilling promises, veiling of women from strangers, helping the needy etc. shariah also forbids evils like making partners with Allah, cheating or lying with others, theft, adultery, backbiting, blaming others wrongly etc.
Siddiqeen	Siddiqeen is plural of siddique meaning truthful man.
Siddique	Man of truth
Sidq	Attribute of truthfulness
Sultan-ul-Azkar	The king of invocations

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Sultan-ul-Faqr	Seven celestial souls which manifested directly from the Noor *(Divine light)*of Mohammad. Hazrat Sakhi Sultan Bahoo has mentioned these souls in Risala Roohi Sharif. Six of which are: Hazrat Fatima razi Allah anha, Hazrat Hassan of Basra, Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, his son Shaikh Abdul Razzaq, Hazrat Sakhi Sultan Bahoo and Sultan Mohammad Asghar Ali, while the seventh soul has not manifested in this world yet.
Sunnah	Ways and orders of Holy Prophet.
Sunnats	Sunnats are additional prayers performed by the Holy Prophet.

T

Tasawur	Contemplation

Z

Zakat	It refers to the religious obligatory payment of wealth to the deserving people at the prescribed rate of Nisab *(i.e. 2.5% of the wealth)* at a fixed time per year. This is compulsory on every Sahib-e-Nisab i.e. adult Muslim who owns a specific amount of wealth for an uninterrupted full year. Only a Muslim is entitled to give and receive this zakat. Since zakat is a pillar of Islam, the Quran and Hadith repeatedly instruct about its payment.
Zikr	Invocation, remembrance of Allah through continuous recitation of His name.

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Important Note:

- Plural of Arif is Arifeen but for ease of readers it is translated to Arifs. Arif and Arifeen are Arabic words.
- Plural of Faqeer is Fuqara but for ease of readers it is translated to Faqeers. Faqeer and Fuqara are Arabic words.
- Plural of khalifah is khulfah but for ease it is translated to khalifahs. Khalifah and khulfah are Arabic words.

The Perfect Spiritual Guide

Author
Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr
Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

This is Sufi literature, hence wisely prudent to be read with impeccable devotion and faithful affection, for it is to unfold the importance of a Murshid, Pir and Shaikh i.e. the perfect spiritual guide. It shows the reader the path where all veils are lifted from the carrion world, fake charms of paradise i.e. the path of the servitude of the perfect spiritual guide of the era. The oath of allegiance at the sacred hands of the omnipresent and all powerful and his obedience take the seeker of Allah to the court of Allah and ultimately to his closeness, vision, union and marifat. For time has stood by the fact that none can achieve His marifat without the imam, the siddique, the Insan-e- Kamil of the age. Once engrossed in Divinity and if placed in hell then the hell fire diminishes for the love of Allah who is the all powerful.

Written by the descendant of Sultan Bahoo, the current spiritual leader and Shaikh of the Sarwari Qadri order, Sultan-ul- Ashiqeen Khadim Sultan-ul- Faqr Hazrat Sakhi Sultan Mohammad Najib- ur-Rehman Madzillah-ul- Aqdus, the perfect and accomplished, the manifestation of the Divine Essence and all His attributes. The guides of this order have been sanctifying the soul from arrogance, egotism, greed, lust, hypocrisy etc. by their sacred attention. He bestows upon the seeker Ishq of Allah which lightens the spark of divinity within, burning all except the Holy Lord's love, freeing the man from making gods other than Allah, through love and dependence on worldly relations.

What is most sought after, is where Allah takes the man, be it the fraudulent guide, talismans, sensual desire, riches and fame. Correct your desire and then set onto this path. Hold onto the right guide to get your soul purged or Satan will surely overcome.

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